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Harvard College Library



FROM THE
BRIGHT LEGACY.

One half the income from this Legacy, which was received in 1880 under the will of

JONATHAN BROWN BRIGHT

of Waltham, Massachusetts, is to be expended for books for the College Library. The other half of the income is devoted to scholarships in Harvard University for the benefit of descendants of

HENRY BRIGHT, JR.,

who died at Watertown, Massachusetts, in 1686. In the absence of such descendants, other persons are eligible to the scholarships. The will requires that this announcement shall be made in every book added to the Library under its provisions.





THE
HISTORY
OF
DEFECTION IN NEW-ENGLAND.

IN A LETTER TO THE EDITORS OF THE "CHRISTIAN
ADVOCATE AND JOURNAL."

BY AMMAH PHILOM.

"Do I now persuade men, or God? or do I seek to please men? for
if I pleased men, I should not be the servant of Christ."—GAL. I 10.

TO WHICH IS NOW ADDED
AN ADDRESS
TO THE
PEOPLE OF NEW-ENGLAND.

~~W510850.71.5~~

C 8088. B. 10



Bright fund

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[Entered, according to Act of Congress, in the year 1832,
in the Office of the Clerk of the Southern District of New-York.]

HYMN.

TO BE SUNG IN CELEBRATING OUR INDEPENDENCE, ON THE
FOURTH OF JULY.

HAIL fair Columbia, hail, all hail !
Jehovah's blessings never fail ;
He's crowned thy states with liberty,
And bids your restless foes obey.
This mighty God, with outstretch'd arm,
Shielded thy sons in war's alarm ;
Gave wisdom, courage, strength, and skill
To accomplish all his righteous will.

The Lord ordain'd for man below,
Justice and equal rights to know,
To do by all, while here below,
As we would have them by us do.
This golden rule our laws confess,
To govern each devoted breast—
Of hero, sage, lawyer, and priest,
From south to north, from west to east.

Religious sects, of every name,
Are free to publish and maintain
Their serious views of heavenly grace,
To save the sons of Adam's race.—
No persecuting tyrant's hand
Can now disturb us in this land,
While justice, temperance, peace and love,
Our works, by faith, may daily prove.

To God, most high, we'll raise our voice ;
On this glad day, let all rejoice,
Recount the blessings God hath given
To mark our way, through life, to heaven. —

O, may we so improve our time,
Our civil rights, and rights divine,
With which our God has crown'd us here,
That we might worship in his fear.

Hail fair Columbia's rulers, all,
In Congress, and each state, though small,
Regards the equal rights of man,
And praise the Lord's o'erruling hand.
Shout to the Lord—his praise proclaim—
Give highest honours to his name.
Our independent rights we'll sing,
In honour of our God and king.

HISTORY

OF

DEFECTION IN NEW-ENGLAND.

Rev. and dear Brethren,

I NOTICED the remarks you made in the *Christian Advocate and Journal* for May 12, 1827, upon an article in the "*New-York Observer*," accusing the Methodists with *defection*, because they separated from the Sunday School Union. This was rather a strange application of the word "*defection*." Also you noticed the use of this word in an article printed in the "*Observer*" in October, 1826, which was headed "*Defection in New-England*." In which article they spoke of the Unitarians, and especially the Arminians, as the cause of *defection* in New-England. It seems you could not be positive what our good Presbyterian brethren meant by the word *defection* in New-England. It would seem that by *Arminian*, of which they speak, they mean *Methodists*; because the Presbyterians have been in the habit of calling the Methodists *Arminians*—and with some propriety they might call them so, because they agree with the Arminians in the five points opposed to Calvinism. Those five points show the difference between Calvinism and Arminianism.

But the Methodists are not in every sense *Arminians*, although the Presbyterians make no allowance; therefore you might well suppose they meant the Methodists. But I fancy they did not; and to set this matter at rest, and satisfy your mind re-

specting the true meaning and application of the word defection, as used by the New-York Observer, I would remark, that the Congregationalists in New-England were formerly known by the name of "*Presbyterian and Congregational*." And the articles of their faith were agreed upon in an association assembled by delegation at Saybrook, September 9, 1708; and the same was adopted by the General Assembly at New-Haven on the 14th of October, 1708. By this law the Saybrook Platform (so called) became the constitution of the churches calling themselves *Presbyterian and Congregational*; and as this law has never been repealed, it must be the constitution and discipline of the Congregational churches in Connecticut still, though they are not willing to own it.

But we find by the certificate of the Rev. Samuel Marwin, who was scribe to the General Association in Connecticut, held in Ellington as late as June 19th, 1810, that they still regard this book of discipline as worthy of their support, and promulgate the doctrines it contains without alterations: for Mr. Marwin says, "The Association being informed that Messrs. *Lockwood and Backus* propose printing a new edition of the Confession of Faith agreed upon at Saybrook, A. D. 1708, together with the heads of agreement formerly assented to by the united ministers called *Presbyterian and Congregational*, and the articles for the administration of church discipline as adopted by the General Assembly at New-Haven on the 14th of October, 1708,—*Voted*, That Rev. Messrs. Stephen W. Stebbins, Elijah Waterman, and Heman Humphrey, be a committee to superintend the publication, and see to the *correctness of the same according to the first edition*."

This shows that so late as the year 1810 the Congregationalists manifested an intention to publish their articles and doctrines contained in the Saybrook Platform (so called), without any alteration from

what they formerly held them ; therefore they are still the articles of faith for the Congregationalists, and will be until they are legally repealed, especially in Connecticut.

But since the Methodists have preached free salvation "by grace through faith," in opposition to the five points of Calvinism, many of the Congregationalists have left Calvinism and the confession of faith agreed upon at Saybrook, and first they became Hopkinsian or Edwardian, but of late many have become Arminian (I mean what the Presbyterians call Arminian). It was a defection in Calvinism for them to become Hopkinsian, and a greater defection to become Arminian. You will not doubt then the propriety of the New-York Observer proclaiming defection in New-England, when you review the history of Calvinism in that section of the country, since the Methodists have preached the gospel among them. You must allow that the Observer, while it is conducted by Presbyterian editors, has a right to call that a defection that is a deviation from the doctrines and rules contained in the Saybrook Platform, especially among those bearing the name of Presbyterian.

By the Saybrook Platform we learn that the ministers and churches established by law in New-England claimed not only the name of Presbyterian, but they added Congregationalist to their name ; and their articles of faith were purely Calvinistic, until Dr. Hopkins introduced some new ideas, and incorporated them with their faith. This, I remember, was called *new divinity*, about forty years ago ; but the old Presbyterian Calvinists refused to embrace these *new ideas* for Calvinism ; it was then called Hopkinsianism by some, and Edwardianism by others, for it was a doubt which ought to have the honour of inventing these *new ideas*, Dr. Edwards or Dr. Hopkins. But this was really a defection in Calvinism.

Calvinism in New-England has been subject to many surprising changes and defections within the last fifty years.

Dr. Huntington preached *Universalism* for twenty years before he died, as his *posthumous* writings on *Universalism* will show, calling it "*Calvinism improved.*" But as he was a Congregational minister, this was surely a defection in Calvinism.

Since his day, the college at Cambridge, that was Calvinistic, has become *Unitarian*. Also, a number of the Congregational ministers in New-England have become Unitarians. This is defection. And of late years, I will venture to say, that nearly one half of the Congregational ministers in America have turned Arminians; I mean what the Presbyterians call Arminians. This also is defection. They are Arminians because they preach "almost just like the Methodists." At least, they insist on repentance and faith as though it was the condition of justification:—that man is a moral agent:—that Christ died for all, not a part only:—that Christians must persevere and live holy:—that good works are essential to constitute the Christian character.

These doctrines are enforced with ardour, and it throws Calvinism entirely out of their theology. Prayer-meetings are also introduced and attended with success. Those doctrines, watered with fervent prayers, are attended with revivals of religion. —Souls are awakened and converted, Christians are edified. I find that the domestic missionaries who preach those doctrines most zealously are the instruments of some of the revivals among the Congregationalists. They are certainly instrumental of great good in the awakening and conversion of souls among that class of people. But it is only while they preach faith and works, like the Methodists, that they are thus successful. Some of the Methodists are highly pleased with this kind of preaching; others rejoice with trembling, fearing that Calvinism

is secreted under this fair appearance of good doctrine, and will be taught as soon as the reformation abates. But now, while they preach the truth as it is in Christ (not as it is in Calvinism), souls are awakened and converted, and Christians are edified. We know, my dear brethren, that the Lord owns such truths when preached with Christian zeal, let who will preach them, whether he be called a Calvinist, Arminian, or Methodist; because the Lord owns and blesses the truth for the truth's sake. But this kind of preaching is the cause of defection in New-England; because those who remain Hopkinsian Calvinists know very well that there is a clear distinction between their doctrine and Methodism or Arminianism. Therefore, preaching Methodistical doctrine is not only a defection, but the effects produced from it are also defection. For the reformations following this kind of preaching are different from the reformations in former days; or from those who still preach Hopkinsianism. They are not so very still or silent either, for, in expressing themselves now about a reformation in any place, they use such language as this—"Great excitement!"—"Deep interest!"—"Much feeling!"—"Very anxious!" They seem to have their senses exercised to discern good from evil. This work of reformation is not like the one in Boston, which the Rev. Dr. Beecher speaks extravagantly of in his late letter to Rev. Mr. Nettleton, and published in the public newspaper. Of the work in Boston, Dr. Beecher says, "*It is still to a miracle.*" How Dr. Beecher found out that there was a work of religion in Boston, that was still to a miracle, seems strange, and would require a miraculous discernment in the good doctor. For miraculous stillness, I should think, was so still that no one could hear sound or feel motion without a miraculous discernment. But the work in these parts is not still to a miracle. No: here young converts sing and pray, and speak of the love of God.

like men and women that are not ashamed of their Lord. The women also pray! This is also defection: because this is like Methodism; and because the Hopkinsian Congregationalists are studiously careful not to admit any Methodistical customs except those they have altered so as to call them theirs, that they might have the honour of inventing them. Their delegate meetings are new things among them, and answer in some degree to our quarterly meetings; their anxious meetings are a miserable imitation of our class meetings, because they whisper. It seems that Dr. Beecher and Mr. Nettleton are anxious to promote stillness in religion, and get themselves a great name in New-England.

The rapid and gracious work of religion in New-York state, especially at *Troy, Utica, Auburn*, and some other places, under the ministry of the Rev. Messrs. *Beeman, Aikin, Lansing*, and *Finnee*, seems to have aroused the indignation of Dr. Beecher and Mr. Nettleton, because it was not still enough to please them. In this work there has been some plain Methodistical preaching; and followed with great excitement, producing loud prayers, like the publican's; "*God be merciful to me a sinner!*" Also in their prayer-meetings the women bore a part, and prayed in like manner as those who were exhorted to pray everywhere, lifting up holy hands without wrath and doubting. But this it seems disturbed Dr. Beecher of Boston, and the Rev. Mr. Nettleton. They wrote letters against this work, it being contrary to the work in Boston; and it was also contrary to Mr. Nettleton's method of whispering, with which Dr. Beecher is well pleased, for he exhorts Mr. Nettleton in his letter—"Go on," says he, "you will have all New-England to back you." He had better have said the Lord would back him, if he could have said it in truth. But no: New-England is to back Mr. Nettleton. I suppose he means in promoting whispering meetings and a still work. But *as the work in Boston is now "still to a miracle,"*

he will not need to go there to help Dr. Beecher; unless the good doctor should take it in his head to have the work a little more still than it is. But though this good doctor represents things so still in Boston, yet out of Boston he makes some noise. We hear him complaining in very loud strains. He says in his letter; "Brothers Finnee and Beeman must be kept in their orbits." Again he says; "The authorities must speak out." That is, if brothers Finnee and Beeman don't keep more still, the associations must take up the matter and still them.

Of this rapid and glorious work of religion in New-York state he speaks by metaphor. He compares it to a cloud that was like to produce a tornado and overshadow New-England, and destroy all their still work. And he was so learned and lofty in expressing his ideas of this portentous cloud, that he lugs in Bonaparte's expedition into Russia to illustrate his views of it. These, you must know, are hideous and frightful ideas: and to come out in the public newspaper too, shows that Mr. Nettleton, who received the letter, wished to aid the good doctor in stopping this cloud by publishing his extravagant letter. But whether they have succeeded to stop the cloud or not, it is evident they have demonstrated their own views of religion and the work they are willing to have promoted in New-England.

It seems the doctor is highly pleased with whispering and a still work; and would have all people seek unto Mr. Nettleton as a perfect model to conduct revivals of religion. He speaks confidently that all New-England will back him in this work. When I first read the letter it reminded me of what is written in Isaiah viii. 19—"They shall say unto you, Seek unto them that have *familiar spirits* and unto *wizards* that *peep*, and that *mutter*," or whisper, as Mr. Nettleton does.

This whispering, or muttering, as the ancient wiz-

ards did, seems to be a new thing in New-England, and it appears to have grown out of the policy of the Congregationalists in teaching Calvinism slyly. I don't believe the witches at Salem or Boston are risen from the dead. Neither do I believe this whispering is witchcraft, but pure policy to spread Calvinism slyly. Those ministers in the state of New-York who were of the same denomination, it seems, preached at least some Methodist doctrine, and allowed the women as well as men to pray vocally in their meetings for prayer; and they lifted up their voices on high. This aroused the indignation of Dr. Beecher and Mr. Nettleton; they wrote letters to keep brothers Finnee and Beeman in their orbits, so that there might not be a defection in Hopkinsonianism as there was in Calvinism. But these letters were highly offensive, therefore it was thought best to have an association of ministers to meet at New-Lebanon by invitation from Dr. Beecher and Mr. Beeman to soften matters as well as they could. The doings of this meeting were taken down in grave detail, and printed in the newspapers. I saw it in the *Connecticut Herald*, printed in New-Haven, August 14, 1827. The design of this convention they say was "to consult on certain *differences of opinion* which were *supposed* to exist among themselves and their brethren in respect to revivals of religion." Here was an appearance of defection. "*Differences were supposed to exist.*" Dr. Beecher's opinion of a revival of religion was expressed in his letter to Mr. Nettleton. In Boston the work was "still to a miracle." Mr. Nettleton whispered: but brothers Finnee and Beeman seemed to lift up the voice like a trumpet, and showed the people their transgressions, while the people heard and cried aloud for mercy. But notwithstanding all this, they only *suppose* certain differences existed. This shows how cautious they are sometimes to speak within bounds. However, they met by invi-

tation. Some were invited from Philadelphia, some from New-York, Hartford, Andover, Utica, Auburn, Albany, and many other places, to meet in New-Lebanon. The names of the Rev. gentlemen that did meet (though not half of those invited), were as follows:—

- Rev. Asahel Norton, D.D., of Clinton, N. Y.
- “ Lyman Beecher, D.D., Boston, Mass.
- “ Moses Gillet, Rome, N. Y.
- “ Nathan S. S. Beeman, Troy, N. Y.
- “ Derick Lansing, D.D., Auburn, N. Y.
- “ Heman Humphrey, D.D., Amherst Col. Mass.
- “ John Frost, Whitesburg, N. Y.
- “ Asahel Nettleton, ———, Conn.
- “ William R. Weeks, Paris, N. Y.
- “ Justin Edwards, Andover, Mass.
- “ Henry Smith, Camden, N. Y.
- “ Charles G. Finnee, Oneida, N. Y.
- “ Caleb J. Tinne, Wethersfield, Conn.
- “ Joel Hawes, Hartford, Conn.
- “ George W. Gale, Oneida Academy, N. Y.
- “ Silas Churchell, New-Lebanon, N. Y.
- “ Samuel C. Aikin, Utica, N. Y.
- “ Henry R. Weed, Albany, N. Y.

These eighteen assembled at New-Lebanon on the 18th of July, 1827, and continued their sessions to the 29th of the same month. There seems to have been some matters of difference, though they agreed in some things. They have stated in their grave detail, highly creditable to themselves, that they agreed in the following, viz. “that revivals of religion were the work of God’s Spirit”—“that true religion has been promoted by them”—“that greater revivals may be looked for with confidence”—“that through the work of God’s Spirit they are produced by *Divine* truth and human instrumentality.” And some few other things, of such like sage import, they seem to agree in, so that they have not split asunder in every thing. But that they should express

themselves in this grave manner concerning revivals of religion, as though they were certainly the work of God's Spirit, and call for a vote on the subject, seems to indicate that this was either a new doctrine, or they were in doubts whether all believed it. I was led to inquire, Did they seriously *suppose* that one of those venerable clergymen, that composed their convention, did not believe that revivals of religion were the work of God's Spirit? Their vote implies that they stood in doubt of each other. They tell us that they *supposed* differences of opinion concerning revivals of religion existed among them. But had they any just reason to suppose that even one clergyman of their order differed so far as to teach that revivals of religion were effected by any thing distinct from the Spirit of God? It is true Hopkinsianism teaches emphatically that "man has a natural ability to love and serve God." Possibly they had grounds from this to suppose that some might embrace the notion, that as man possessed a natural ability to love and serve God, he could make a new heart as easy as he could turn over his hand, if he would (I have heard some say this), and therefore he could serve God without Divine agency.

But as they are men of learning, and positively deny holding to the merit of works, (was this convention called to mend articles of faith?) I am surprised that they should vote on this occasion. It seems as though this was a new article of their faith, or an article they were not all agreed in before. If it be something new that they were never agreed in before, will they not expect that the good people of New-England will feel indebted to them for publishing it? and possibly some of them may expect a vote of thanks for such wise declarations. But I shall move to postpone a vote of thanks, until it is proved that the Spirit of God made a revival of religion in Boston "still a miracle."

I hope it will not be thought a crime in me to

doubt the correctness of some of their opinions, seeing I have always believed, since I knew the Lord, that revivals of religion were the work of God's Spirit; and I rejoice now that the Congregationalists are coming into the same faith. But still I doubt the correctness of some of their opinions, notwithstanding their grave conclusions; for it appears to me they hurried matters a little like those who huddle up their opinions to sort out those they liked best, without due regard to the word of God to regulate them. It seems that if they had a regard to the word of God they would not have introduced propositions to condemn groaning and saying "Amen" in time of prayer, or kneeling in prayer to God. It seems the "Spirit that maketh intercession with groanings which cannot be uttered," never actuated or inspired them in prayer. If it had, they mean to restrain it in public meetings, as they restrain or restrict women from praying in a meeting where there are men. But why may not the people say *Amen*? It is a command of God, that all the people shall say "Amen" on certain occasions. But perhaps they mean to preach in an unknown tongue, or preach and pray in a manner that it would be improper for any one to say "Amen." And as to "unusual postures in prayer," of which they speak in their proposition, it is well known that kneeling was never a usual posture in prayer with them, though some had begun to practise it; and it seems they meant to check the practice in the bud;* therefore they moved to condemn unusual postures in prayer, without due regard to the precepts in the 95th Psalm:—"O come, let us worship, let us bow down, let us kneel before the Lord our Maker." The difference of opinion in such matters as these is no honour to the churches over which they are

* While riding through the land of "*steady habits*," a gentleman accosted me with, "You are a minister, I take it, sir?—do you belong to the *standing order*?"—"No," said I, "I belong to the *kneeling order*."

ministers. The publishing them as they have done not only shows their deep and fixed aversion to any custom that the Methodists practise, but their disregard to the word of God. Some have supposed that those matters were not so much the cause of complaint as some that have not been published. The more weighty matters of difference, it seems, are kept secret, while those were published to draw off the mind from inquiring into the more important matters of difference, which they wish to hide. If this was the case, I think they have "strained at a gnat and swallowed a camel."

It is no great secret, that objections against some for preaching *methodistical* doctrines were one important cause of the meeting. But I cannot be particular on this point, or notice all their doings. Suffice it to say, *some* have been of the opinion that revivals of religion were through the instrumentality of preaching *Calvinistically*, but *others* have been of opinion that preaching *Methodistically* was the best means to promote a revival. Therefore two parties are formed, the one is called the "old way of thinking," and the other the "new way of thinking."

It seems Dr. Beecher and Mr. Nettleton are for the old way of thinking, and the Rev. Messrs. Bee-man and Finnee are for the new way of thinking. We discover the strength of the parties by their vote on the question "whether it was right for women to pray in the presence of a man or not." In the vote on this question it was a tie; nine and nine. Those of the old way of thinking were much troubled; debates on the question were long and serious, and occupied one third of their whole session. At last they seem to have agreed that women ought not to pray in a meeting where there are any men. On this I would ask, "O, shame! where is thy blush?" The old way of thinking stuck hard for the phrase "*social meetings*," by this it seems they would not have women pray in their social meetings,

even among themselves. I fear that some of those clergymen have not virtue enough to blush at this.

But to show you how parties stood, I will record the proposition Mr. Beeman introduced for the concurrence of the venerable association, with their vote upon it. It was as follows :

“ *Attempts to remedy evils existing in revivals of religion may, through the infirmity, indiscretion, and wickedness of man, do more injury, and ruin more souls, than those evils which such attempts are intended to correct.*”

The question being taken, nine voted in favour of the proposition, and eight declined voting : as follows,—for the proposition, *Messrs.* Churchill, Gillet, Beeman, Lansing, Frost, Gale, Aikin, Smith, and Finnee. Declined voting, *Messrs.* Norton, Beecher, Tinne, Humphrey, Haws, Weeks, Weed, and Edwards. Mr. N. was not present to vote (sick with vexation, because he was opposed). Those who declined voting entered the following as their reason, to wit : “ As the above does not *appear to us* to be in the course of *Divine Providence called for*, we therefore decline to act.”

Several times these same gentlemen entered the same reason for not acting in concert with the other gentlemen. If we examine this reason in view of the faith those gentlemen sometimes profess, to wit : “ That God’s works of Providence are most holy, wise, powerful, preserving, and *governing all his creatures and all their actions*,” we are led to ask why they could not *see that Divine Providence called for* the proposition Mr. Beeman introduced ? Seeing, also, those gentlemen sometimes profess to believe that “ God for his own glory hath foreordained *whatsoever* comes to pass,”—how was it that they could not see the hand of Providence in this thing ? They can account for all this in the following manner :—That God decreed that Mr. Beeman should bring forward this proposition, and also decreed that they

should not see that he had decreed it. Therefore they were blind for once. This would be a good excuse if it were true. But I reckon the true reason why they did not act was, because they had attempted to correct some evils they supposed to have existed in a revival of religion in Troy, in 1826-7, under the ministry of Mr. Beeman and Mr. Finnee; and they felt conscious that what they had done was a *greater evil* than the one they intended to correct; therefore to vote a union of sentiment in the proposition would condemn all their former conduct. But this shows that there is not a union of sentiment among them, especially in matters that "the providence of God don't call for."

The ministers of the new way of thinking have been blamed for holding too much to *Methodist* doctrines and modes of worship. But I suppose they have now conformed in some degree to their more Calvinistic brethren; so that this new way of thinking is not Methodism yet. Besides, the gross extravagances accompanying it forbid my calling it *Methodism*. It is an easy matter to be gross and extravagant in expressions where Hopkinsianism gives the tone. Therefore I would here remark, that though I have mentioned Dr. Beecher and Mr. Nettleton as being of the old way of thinking, I do it because they have manifested themselves as flaming zealots of the Hopkinsian school. There are others also of the same school that are probably as zealous as they are in propagating Calvinism on the Hopkinsian plan. But there are many who see the defects of this system, and are more careful to shun the habit of dissimulation or contradicting themselves, and therefore are more consistent in explaining salvation by grace through faith. Instead of preaching *election* Calvinistically, they preach it Methodistically. This has exposed them to some censure from their Hopkinsian brethren, and it leads to some dispute. While these parties are forming,

many clergymen are halting between two opinions. They don't know which side to join. The Rev. Messrs. Beeman and Finnee are good preachers: those of their party were highly favoured with revivals of religion while they preached salvation by grace, through faith, Methodistically, and allowed women to pray. But many have taken neutral ground: these seem to be partly on both sides. How it will terminate, we cannot positively say: the confusion occasioned by the Hopkinsian zealots renders bright prospects doubtful, and makes ministers and people very extravagant in their policy and manners.

I mean by gross and extravagant things, not only unqualified or unguarded expressions that escape them, but some have so high an opinion of themselves, and of their preaching and praying, that it sounds like proud boasting. I will give you an instance or two.—Not to mention too frequently Dr. Beecher's "still work" as the most extravagant expression, nor Mr. Nettleton's "*broken down*" and "*skinned*" clergymen: but in a place where there was a good work of religion in the spring of 1827 among the Methodists, after a while the Congregationalists set up their prayer-meetings and claimed the work to be among them, and published an account of it without giving any credit to the Methodists as the instruments of this work; though some souls were converted and joined the Methodists, and some obtained *hopes* and joined the Congregationalists. But in July, when harvest was coming on, one of their zealous brethren proposed in their prayer-meeting, saying; "shall we put it to vote whether we will stop the awakening or continue it;" meaning thereby that if they stopped their prayer-meeting the awakening would stop. This I call extravagance. It was too high an opinion of the efficacy of their prayers. I hope they will learn to

think soberly and speak with more propriety in future.

Again: in these parts it has been the custom to send out committees, two and two, to inquire into the state of the minds of the people, to recommend religion, and persuade them to join their church. Sometimes they visit Methodist families; and some of our Methodists have asked them if they know the doctrines and articles of the church to which they belong: to this they have answered, "No." It appears to me to be gross and extravagant, to send out men that do not know their own doctrines, to persuade others to join them. And this is more especially gross, because they say it is not good to preach doctrines in time of reformation. Yet their ministers will preach repentance, faith, and good works at such times, as though these were not doctrines. But what they mean is, it is not good to preach *their* doctrines of Calvinism or Hopkinsianism at such times. But this ignorance of doctrine is the more extravagant, seeing they make so great a boast of learning; not that the common people boast so much of their own learning, but they boast of the learned abilities of their ministers. They are adepts at this: they can not only tell us what college their minister was educated at, but they praise all he says; and if you mention any sermon or discourse of a minister of any other order, they will manifest uneasiness till they bolt out some high encomium on what their minister preached or said.

The ignorance of those delegates, relative to their own peculiar doctrines, is, however, easily accounted for: they never saw the Saybrook Platform. Indeed, that book of discipline—though it was established by an act of the General Assembly of Connecticut and never has been repealed; and though it was reprinted so late as the year 1810 with the approbation and appointment of the General Association of Connecticut; yet, that same book of discipline and doc-

trine is hardly known even in Connecticut. And what is still more strange, some have accused the Methodists with the crime of printing this same book, with a design to disgrace the Congregationalists. So that you get no thanks for teaching them their own doctrine, much less for teaching them the Methodist doctrines. But as you are Christians, you must bear all this with good will to them. It will not do to be sour, nor fret ourselves about it, for confusion and ignorance will still prevail to justify its absurdities. We must patiently excuse this ignorance as well as we can. But as they are ashamed of the Saybrook Platform, I expect you will have some trouble to find a doctrine to please them. It seems they have cast off all their doctrines of rigid Calvinism, and now, it seems, they have none. Yet I suppose they improve the liberty there is in this "land of steady habits" to have some doctrine; and I believe that in most of the towns they have articles of faith written which the minister keeps to read privately to such as join them. In some of the towns they have their articles printed. I saw the articles of the church at Williamstown, printed in 1826. There is no Calvinism expressed in them; yet they are so expressed as to imply the whole of Calvinism, except the fourth article, which is neither Calvinism nor Methodism. for it says, "*Men are immortal.*"

But other towns, I presume, have articles that are more Calvinistic, as the minister keeps them himself, and can read them privately with qualifying notes as occasions require: for they say it is not good to preach their doctrines in times of revivals. But again, the ignorance of those committees may be accounted for from the uncertainty whether they believe in any one system of doctrines. For the Hopkinsian system embraces Calvinism and so much of Methodism as goes to say, that man is a moral agent:—that Christ died for all, not a part only:—

that election is conditional:—that grace is free, so that all may come who will. But when they preach this, they don't account it preaching doctrines. For the Hopkinsian part of Congregational ministers hold, also, that God decrees *whatsoever* comes to pass:—that election is unconditional:—the will of man is under a *moral inability*, so that he cannot come to Christ; and yet he has a *natural ability* to come to Christ. This they call doctrines; and their preaching this heterogeneous doctrine with learned abilities for forty years past has had no other effect than to confuse their hearers; so that now many of them have no other system of doctrine than a mixture of Calvinism, Universalism, Arminianism, Unitarianism, and Methodism. This mixture is Hopkinsianism.

Who would not pity a people thus confused? While out of this confusion arises a profound system of dissimulation, or what is called by some, *white fibs*, and by others “pious frauds,” such as, denying their doctrines at one time, and holding them up at another; also their habit of claiming a work of religion to be among them, where they have succeeded to proselyte some to their church that were awakened among the Methodists. Who would not pity them? For I cannot believe they mean to tell an untruth wilfully, however a habit of prevarication and dissimulation may lead to it.

I was tempted in 1827 to believe that some told these fibs wilfully, when a minister, and a teacher in a college too, came into a town begging money to build a meeting-house in another town, about thirty miles off, where he said there was *no regular preaching*. Had I been present to hear it, I would have withstood him to the face, as *Paul* did *Peter*; for he was to be blamed. He knew there was a Methodist and a Baptist meeting-house in the town, and regular preaching, at least by the Methodists, in the place. But to excite sympathy and persuade the

people to give money, he made no account of the Methodist and Baptist preaching. After I obtained good evidence of the fact that the minister had thus represented the destitute state of the town, I named it to a gentleman of that place, and he or others caused it to be put into a newspaper that was printed there, complaining that such representations were false, and a slander on the people of the town. But notwithstanding this, the said minister, about five months after, stated the same falsehood in another town about sixty miles off, for the purpose of exciting sympathy, and begging money. Therefore I was tempted to believe that the venerable clergyman told a—what he ought not to have done.

When I first heard this last attempt at begging, I was offended—and I thought of David before he went into the sanctuary. So I prayed, and after a little struggle against unpleasant feeling, I was blessed with a spirit of pity for men and clergymen who indulge themselves in *white fibs*, or pious frauds.

But this habit of dissembling is calculated to produce “defection.” And this has been so practised by the Hopkinsian Calvinists in New-England that it already shakes the whole religious community of what used to be called the “standing order,” inso-much that they are splitting asunder, and losing confidence in each other; while infidelity in different shapes is coming in like a flood. Whether they will hear, or whether they will forbear, the Methodists must preach, and spare not. For nothing will stop the progress of refined Deism that Unitarianism and Universalism have inculcated, but the unvarnished truths of the gospel, as they are preached by the Methodists.

These have been blessed to the awakening and conversion of thousands and hundreds of thousands. Nothing but this power of truth can compose or go away the confusion Hopkinsianism has made. The Arminian Congregationalists will not check the

evil, though they may do much towards it; for they are not clear of confusion themselves.

The hard struggle in the New-Lebanon Convention to unite ministers in the Hopkinsian interest, has put a damper on the *Arminian* Congregationalists; so that I fear if they don't decline in religion, they will be embarrassed with confused notions, especially if they whisper Calvinism. I hope, however, that they will rise above Dr. Beecher's still work, and Mr. Nettleton's whispering: If so, they may shun their gross and extravagant habits of preaching. It is painful to hear a minister preach as some Congregationalists have: viz. to say in unqualified language to sinners, "You can make you a new heart *now*, before you leave this meeting, as easy as you can turn your hand, if you will." Such, it seems, were their views of the *natural ability* in men: while to Christians they have said, "Brethren, you must seek perfection,—and though you cannot obtain it in this life, yet you must seek it as earnestly as if you could." For learned men to teach theology in this gross manner, is an extravagance which the Methodists cannot approve.

But those improprieties may be excused in a great degree. For when we consider the confusion Hopkinsianism has occasioned, we rather wonder that they are so clear of gross absurdities as they are, and console ourselves with hope, that shortly the influence of gospel truth will more abundantly enlighten their understanding, and inspire their hearts with pious devotions. The Methodist doctrines have already so prevailed in New-England as to enlighten a great majority of the people to believe and know that the five points of Calvinism are absurd, and to make many ashamed of the Saybrook Platform.

But there seems to be a little pride in the leading characters of that order, which occasions them to refuse their free assent to our doctrines. However

truth is prevailing, and there are many pious ministers and people whose hearts are truly in the work of reformation in their way, though it be somewhat confused. They appear to me to be as truly anointed of God for this work as *Saul* was anointed king of Israel. But the house of *David* prevails against the house of *Saul*: Methodism will prevail against Calvinism and Hopkinsianism. The subtleties of Hopkinsianism have already confused the standing order in this country; therefore Dr. Beecher and Mr. Nettleton have attempted to regulate them. But their letters are pitiful and disgusting; they are too much like the orders of a general when his head is full of strong drink.

It is surprising that any Congregationalist should deny the articles of the Saybrook Platform either directly or indirectly, when, in the introductory preface, they thus praise and recommend its doctrines. —Page 10, section iv.

"That having applied the rules of holy Scripture to all the articles of this confession, and found the same upon trial, the unchangeable and eternal truths of God: you remember and hold them fast: contend earnestly for them as the faith once delivered to the saints.

"Value them as your great charter, the instrument of your salvation, the evidence of your not failing of the grace of God, and receiving a crown that fadeth not away. Maintain them, and every of them all your days with undaunted resolution against all opposition, whatever the event may be, and the same transmit safe and pure to posterity."

In perusing the articles of the Saybrook Platform, as I give them verbatim from their book of discipline, and hearing so many clergymen affirming that they don't believe in them, some are led to suppose that they have adopted some other articles of faith. But the Rev. Mr. Marsh, in his *Epitome of Ecclesiastical History*, in speaking of the confession of faith agreed upon by the synod that met in Saybrook in the year

1708, says, in page 345 : " No synod has since been known in these Congregational churches, and *no* public body has *adopted* any other *confession of faith*, or system of church government, than those adopted by the above synod." He says, also, that, " In the year 1724 an attempt was made by the ministers of Boston" to call a general synod; " but as this could not be done without an order from the king, the thing was relinquished." If this be true (and probably it is), then the Saybrook Platform still contains the articles of the Congregational churches in New-England, whatever some clergymen may say to the contrary notwithstanding.

The Articles in the Saybrook Platform that are Calvinistic, and which the Methodists are opposed to, are the following:—

Chap. iii. p. 21 (Bridgeport edition).

OF GOD'S ETERNAL DECREES.

1. " God from all eternity did, by the most wise and holy counsel of his own *will*, freely and unchangeably ordain *whatsoever* comes to pass; yet so as thereby neither is God the author of sin, nor is violence offered to the *will* of the creatures, nor is the liberty or contingency of second causes taken away, but rather established."

2. " Although God knows *whatsoever* may or can come to pass upon all supposed conditions; yet hath he not decreed any thing, because he foresaw it as future, or that which would come to pass, upon such conditions."

3. " By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death."

4. " Those angels and men, thus predestinated and foreordained, are particularly and unchangeably

ed, and their number is *so certain and definite*, that cannot be either increased or diminished."

"Those of mankind that are predestinated to life, God, before the foundation of the world laid, according to his eternal and immutable decree, and the secret counsel and good pleasure of his will, hath chosen in Christ, unto everlasting life, out of his mere free grace and love, without respect of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto, and all to the praise of his glorious grace."

"As God hath appointed the elect unto glory, so he, by the eternal and free purpose of his will, foreordained all the means thereunto; therefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called into faith by his Spirit working in due season, are justified, adopted, sanctified, and kept by his power, through faith unto salvation. *Neither are any others redeemed by Christ, or effectually called, justified, sanctified, and saved, but the elect only.*"

"The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to *pass by*, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice."

"The doctrine of this high *mystery* of predestination is to be handled with special prudence and that men attending the will of God revealed in his word, and yielding obedience thereunto, may, by the *certainty* of their *effectual* vocation, be assured of their eternal election: so shall this doctrine afford matter of praise, reverence, and admiration of God, and of humility, diligence, and consolation to all that sincerely obey the commandments."

Chap. x. p. 41 (p. 38 New-London edition).

OF EFFECTUAL CALLING.

1. "All those whom God hath predestinated unto life, *and those only*, he is pleased, in his appointed and accepted time, effectually to call by his word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Christ, enlightening their minds spiritually and savingly to understand the things of God, taking away their heart of stone, and giving unto them a heart of flesh; renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ: yet so as they come most freely, being *made willing* by his grace."

2. "This effectual call is of God's free and special grace alone, not from *any thing at all foreseen in man*, who is *altogether passive* therein, until being quickened and *renewed* by the Holy Spirit, he is thereby enabled to answer this call, and embrace the grace offered and conveyed in it."

3. "Elect infants dying in infancy, are regenerated and saved by Christ, who worketh when and where and how he pleaseth; so also are all other elect persons who are incapable of being outwardly called by the ministry of the word."

4. "*Others not of the elect*, although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet not being *effectually* drawn by the Father, they neither do nor can come unto Christ, *and therefore cannot be saved: much less* can men not professing the Christian religion be saved *in any other way whatsoever*, be they never so diligent to frame their lives according to the light of nature, and the *law of that religion they profess*; and to *assert and maintain* that they may, is *very pernicious and to be detested.*"!!!

Page 27 (25 New-London edition).

Section 2. "Although in relation to the foreknowledge and decrees of God, *the first cause, all things come to pass immutably and infallibly*, yet by the same Providence *he ordereth them to fall out*, according to the nature of second causes, either *necessarily, freely, or contingently*."

Section 4. "The Almighty power, unsearchable wisdom, and the infinite goodness of God so far manifest themselves in his Providence, in that his *determined counsel* extendeth itself even to the first fall, and all other [N. L. ed.] *sins of angels and men* (and that not by a *bare permission*), which also he most wisely and powerfully boundeth, and otherwise *ordereth* and governeth, in a manifold dispensation to his own most holy ends."

I might name some more articles, but these are a fair specimen of the Calvinism contained in the Saybrook Platform. These doctrines they recommend in their Preface in the highest manner. They say, "they have applied the rules of Scripture," "and found the same upon trial to be the unchangeable and eternal truths of God." They also exhort the ministers and churches to "value them as their great charter; to maintain them, and every of them, with undaunted resolution, against all opposition, whatever the event may be."

But alas! how have the once marshalled Congregationalists divided and subdivided! Who of them now maintains those doctrines publicly and honestly as they did thirty years ago? Very few, if any.—Some of the Hopkinsian ministers tell us plainly that they don't believe in the doctrines contained in the Saybrook Platform: others, when pinched closely, will own them. But it is generally denied, while they manifest an anxiety to secure a safe retreat; therefore they cease firing against Methodism, ex-

cept now and then a shot from some awkward blunderbuss.

But an armistice is proposed, and peace and union are desired. It seems this *union* is desired, not so much for the promotion of truth and righteousness, as to retrieve a lost influence, and obtain honour of the people. This I am willing they should have; but not at the expense of truth. As to Calvinism in the Saybrook Platform, or anywhere else, I wish to treat it as John Bunyan in his "Holy War" represents King Shaddi treating Diabolus. He says that when Diabolus was about to surrender the town of Man-soul to King Shaddi, he offered to give it up on the condition that King Shaddi would give him one lot in the centre of the town to build on. But King Shaddi would not consent to this. Then Diabolus proposed giving up the town if Shaddi would let him have one lot in one corner of the town to build upon. But the king told him that he should not have so much as a place to set his foot on. Thus I would have Calvinism expelled, so that it shall not have a place in the Christian church to confuse and bewilder the people of God.

When the Calvinists represent God as having made all things "very good," yet (according to their creed) he designed that all creation should be corrupted with sin, and he so connected the elect part of his creatures with the reprobates that no one could tell them apart: not only was the Devil ignorant of this decree of reprobation, so that he could not know his own from those that belonged to Christ; but it seems Christ himself did not know the elect from the reprobates; therefore died for *all* to make sure of a *few*. This, to make the best of it, is a mischievous doctrine. However, to this day the Devil himself don't believe that the elect are so *firmly* secured to Christ but that he can get them away by sore and powerful temptation. If the Devil believed rigid Calvinism, he would be a fool to worry

himself to tempt the elect, or trouble his head about the reprobates; for the latter are already his by an irrevocable decree. But the Devil and I don't believe this doctrine: for since "the grace of God that bringeth salvation hath appeared unto all men, teaching them that, denying ungodliness and worldly lust, they should live soberly, righteously, and godly in this present world," we believe that this grace is efficacious. If the Devil did not believe this, and that men were moral agents, he would be a fool to go about "as a roaring lion, seeking whom he may devour." And if I did not believe it too, I should be as great a fool as the Devil, to go about teaching that all men should repent, when the reprobates can no more repent than fishes can speak or sing. Calvinism certainly makes God a mischievous being, to set the Devil and me at such work only to see us tug and strive to effect just nothing at all. Verily, according to Calvinism, the Devil does nothing but what God decreed he should do: so neither do ministers. And if what they do is no means either of salvation or damnation, when they do all by virtue of God's decree, it appears that such a decree must have been a mischievous one, only to afford the Almighty a little sport to see the Devil and ministers tug and strive for nothing at all.

I have supposed that even *learned* men, in a bewildered and confused state of mind, can and do believe and teach those doctrines, notwithstanding in doing so they make God *unjust, cruel, deceitful, and mischievous*. They therefore do not believe that they rob God of his justice, or impeach him with cruelty or deceit. They cannot suppose that God was any more than a little mischievous in decreeing all things whatsoever comes to pass. But this doctrine, when fairly settled in their minds, leads them to pray as I have heard several pray, "O Lord, roll on thy high decrees, and undisturbed affairs also." It seems they believe God has so fixed all things by his decree that

nothing can disturb his affairs ; therefore they call them "undisturbed affairs." Let the dear man only have a zeal according to his faith in these things, and he will hammer out Calvinism as a certain poet represents him, under the figure of a smith, making the Dagon of Calvinism. He boasts of his abilities, and sings out—

"Now I proceed to public show
What mighty great things I can do,
In mending Dagon's of profession ;
Which I shall do in this procession.
Though man now stands in station high,
Why need he strive, or pray, or cry ?
For God, who formed him of the dust,
Was great, and wise, and good, and just ;
He ordain'd all that would man tend,
His state, his being, and his end ;
God's high foreknowledge all things sees,
What he foreknows are his decrees ;
That if man prays or preaches right,
Or serves the Devil day and night,
Or if in righteous deeds delights,
Or riots, rambles, raves, or fights,
Or church attends, the Bible reads,
Or taverns haunts, does horrid deeds,
Or strives for love, peace, and good-will,
Or does lie, swear, rob, steal, and kill,
All, all's alike in Heaven's sight,
And every thing he does is right.
Lo, this is all the great command,
To only do what comes to hand ;
And nothing less nor nothing more
Can lessen or increase the score."

In flaming zeal he would have his brethren of the same faith to preach the doctrines of decrees, election, and reprobation, and hammer them out as the

smith does when he has a hand to strike for him.
Thus hear him sing out for the double stroke :—

“ Come, brother smiths, let us proceed,
That we should work it is agreed ;
For he that will not work nor treat
Neither shall he drink nor eat.
But I think we shall fame inherit,
For I feel in the working spirit ;
But should some fools of this complain,
That we work one thing o’er again,
And o’er, and o’er, repeatedly,
We need not give them one reply :
For we great men should never cavil,
Nor God’s *secret will* unravel.
And zealously proceed along,
To blow, and heat, and hammer on ;
And thus we’ll hammer, if you please,
Elect, elect, decrees, decrees,
But part, but part, not all, not all,
Ordained, ordained, can’t fall, can’t fall,
No power, no power, no will, no will,
Can’t do, can’t do, lie still, lie still.
Thus we will work, and make a sound,
And strew the cinders o’er the ground
And show to all (if ’tis decreed)
That we can do great things indeed.”

By this time his zeal is as hot as his subject, and,
as his subject embraces a variety, he sings out,—

“ As I love both and every sort,
I’ll change my theme, and now exhort.
Ye ministers of God, go on—
Convert all ranks, both old and young ;
And when you’ve got them in your fold,
Teach them decrees to make them bold ;
Then shear them close (both comes to pass),
Then turn your flocks to common grass

(For there's no need to keep them tight
In a strong yard both day and night):
Satan will pasture them quite cheap,
Take pay in wool or scabby sheep;
For he's no knave, if right I call,
So you may cheat him after all.
When this you've done, do as before—
Hunt, and entreat, and cry for more;
And see they're called by special call,
And bound by grace so they can't fall:
And thus go on till all mankind
Are made anew by grace confined.
Did I say all? I mean not all,
I mean the elect whom Christ will call;
Whether his preachers go or stay,
His own he'll bring to endless day.
But O, ye priests, if this be so,
You may go on, for this you know,
That if you do no real good
You'll have your drink and have your food,
And a great temporal increase
Of many a hundred dollar fleece;
This is a stimulus we find
Without the good of poor mankind;
But to our subject we'll stick tight,
And preach decrees both day and night.
Come, till I pray before you sleep,
Whether you can a secret keep;
If you can keep it close and snug,
Just as a tippler does his jug,
I will declare it unto you,
Dress'd in fine garments old and new.
Well this I know, if 'tis decreed,
You will prove true; so I'll proceed.
You know that Satan has great power,
And with his jaws he can devour;
He raves likewise like a mad lion
Round about the walls of Zion;

The sheep he's striving to decoy,
To draw them off and then destroy.
But though he strives with power and wit,
He never has obtained one yet;
But he's so foolish in his plan
He does really think he can.
So I want you should never say
That Christians cannot fall away,
Nor even whisper it around,
Lest Satan should drink in the sound;
Then he'd go home, nor be about
Till reprobates are counted out;
Whom he would have should he keep home,
For they were made for him alone.
And when dividing day is come,
There truly will be justice done;
Satan will not be cheated there,
For he will have the greatest share;
The Lord will take but his few in,
Then all the rest he'll give to him.
If Satan be not easy then,
He's greedy, like these salary men,
Who are not content with all the fleece
Without the carcass, soul, or piece.
Now what I've said tell Ruth nor Saul,
For I'm a friend to you and all.
And if you can but do this part,
We'll keep old Satan in the dark;
And let him fret his fat away
In raving round for Christian prey;
And when that he can do no more
He'll feel himself quite run ashore.
Then we will laugh him in the face,
And say, 'Think we can fall from grace!
You've lost your object and your pains,
And now go home with all your gains.'
Thus we will hoot him from the coast,
And make this pleasing, lofty boast,—

That we have kept him from the light,
 And plagued him sore to our delight.
 Now this is all I had to tell,
 Which if you keep all will go well."

And now, to close the subject in few words, w
 say,—

"Thus this dear subject brings to vision
 The bones and flesh of Calvinism;
 Though 'tis strange flesh you may rely on,
 Part wood, part clay, and the rest iron;
 But on the whole it serves quite well
 To send the reprobates to hell:
 Which God decreed e'er time began
 One part to save, the other damn.
 If, then, we ministers of fate
 Can help along the reprobate,—
 For God decreed their state at first,
 That they should be for ever cursed,
 His glory to display on high
 To his elect, both you and I,—
 We shall perform God's high decrees,
 His glory share just as we please;
 And then, when all our toils are o'er,
 On that eternal, happy shore
 We'll sing distinguished grace on high,
 While reprobates will howl and cry;
 While I, with all John Calvin's men,
 In loudest strains cry out 'Amen.'"

This scrap of poetry don't suit me very well:
 is too sarcastic to inspire solemnity. Yet the co-
 sequences arising out of Calvinism are very clear
 exhibited therein. If Calvinism is true, all th
 ironical preachment was decreed as well as oth
 things.

I am sorry for the Presbyterian Congregationa
 ists: because they foolishly trouble themselves.

e, however, that there are many pious Christians among them, but their *principles* confuse and distract them. They seem to be beating ecclesiastical brains out with their inconsistencies: "God decreed all things," "Whatsoever comes is," &c. Yet they confess themselves *sinner*s. One minister confessed on a Sabbath in his prayer with his congregation, in these words: "O Lord, we are all guilty of transgressing the holy commandments daily in thought, word, and deed." Thinks I to myself, if this be true, we are very wicked. One of the holy commandments is, "Thou shalt not kill;" if he and his congregation were guilty of transgressing this commandment only in thought it was too bad for Christians; if they had been guilty of transgressing it in deed they ought to be hanged. But if they had not been guilty, the minister was either bewildered by his doctrine or he lied about his congregation. I do not like to say he lied about himself, because he was confused by his doctrines.

The *latitudinarian* sentiment has prevailed in England of late years. That is, they may believe their doctrines, or they may not. It was so in the year 1826, that the General Association of the Congregationalists passed a resolution, I think, in these words: "*Resolved*, that it is desirable to have a common symbol of their faith for all the associations to adopt."

Almost six years have now passed by, and the symbol of their faith has yet appeared. By the action we are led to suppose they have had no common symbol of doctrine for a long time. That is, they have none in which they are all agreed. This shows the weakness of the *latitudinarian* sentiment. But *latitudinarianism* holds them together; they may believe in the Saybrook Platform, the Cambridge Confession, or in the great catechism, or the little catechism, or no catechism. However, while the law passed by the Legislature on

the 14th of October, 1708, to establish the Saybrook Platform as the symbol of faith for the churches. Connecticut is not repealed, the Congregation churches are bound by that law to own and defend the doctrines that book contains. And that book says that "God decreed or ordains whatsoever comes to pass." The Bible tells us, "that all have sinned and come short of the glory of God." But how could they come short of the glory of God, if God decreed sin for his glory? Sin is among the "whatsoever," and it "comes to pass" that men sin; and, according to the Platform, they sin for the glory of God; for the article says that God was wise, and his counsel was so holy, that he ordained unchangeably whatsoever comes to pass, without doing violence to the will of his creatures. Some how this decree, that all men should be wicked and some men should be saved, was so wise and holy that the liberty or contingency of second causes was not taken away. Whether this liberty and second causes were decreed a little before all eternity, that was not *taken away*, or whether it was decreed or ordained just from all eternity is not defined in the article; at any rate, it was not taken away: or whether it was ever given or decreed to man before God, for so wise and holy ends, ordained "whatsoever comes to pass," is not stated. Put on this doctrine, and it serves as a puzzling cap. No wonder that they are all in confusion,—I pity them.

What kind of a Heaven or Paradise has that God provided for his creatures whose glory consists in a mixture of sin and folly in all he has created? Even his elect ones were so wicked that they could not be distinguished from the reprobates. And all the sin and folly were for his glory! What kind of a Heaven must that be? If sin was for the glory of God here, it will be for his glory there. If he ordained it, he will glorify it. This world was made very good; not only good, but very good. But what

f that? Hopkinsianism says "*Sin is for the greatest good.*" Heaven then could not be a very good place unless sin and folly adorned it. So Hopkinsian Calvinism inspires some good men with such confused notions about virtue and vice that they are fairly in limbo: as the poet says.—

"All these upwhirl'd aloft,
Fly o'er the backside of the world far off—
Into a limbo, large and broad, since called
The paradise of fools."

I hope, my dear brethren, you will not think the Presbyterians allude to the *Methodists* by the term *Defection in New-England*;" for they know that the Methodists are a regular order of people by themselves, distinct from *them*, and never were connected with them in doctrines as the Congregationalists have been. I need not tell you that the word "defection" means a separation in principle or practice. This you know: but how the Presbyterians should blame Arminianism for the defection in New-England, unless they meant the Methodists, is what caused you to demur respecting their meaning of the word; but what I have said of the defection of Calvinism by means of the subtleties and confusion of Hopkinsianism will, I trust, clear the Methodists from all censure on that ground. Besides, the Presbyterians know that the Methodists have a *discipline* that they are not ashamed of; containing doctrines which they are all agreed: they also know that the Congregationalists have no discipline except the Saybrook Platform, and of *that* they are ashamed. So that now they are splitting and dividing into many parties. A minister of that order now can preach Universalism, as Dr. Huntington did, or he can teach Unitarianism, Hopkinsianism, Calvinism, Arminianism, or Methodism, and still be a *Congregational* minister; for they have no discipline, as the

Presbyterians and Methodists have, to regulate them, therefore they can be any thing they choose to be. This is a liberty quite agreeable to an unconverted man. Well, therefore, may the Presbyterians say there is *defection* in New-England. I say so too. Some have said they are disorganized and disorganizers; but let me say, by way of apology for them, I do not think that they have disorganized themselves because they *despised* religion: no—but because they saw that Calvinism was a defect in their religious system, and they strove to mend it with Hopkinsianism. But in doing this, one man shrewdly observed they had imitated the country tinker, who in stopping one hole made nine more. But it appears to me they are rather imitating a careful doctor who has a very sick patient, whose nerves are irritable, and he is so far gone that it is thought best to keep all still and only administer to him in gentle *whispers*. Therefore *whispering* meetings are introduced with design to handle Calvinism tenderly, and to cloak the “white fibs” that have grown out of Hopkinsianism; which white fibs are intended to disguise the doctrines which the “competent ministers” are not able to prove, or to decline an investigation of them; so that what the truth can’t do, can be supplied with “white fibs.”

OF WHISPERING MEETINGS.

I BELIEVE the Rev. Mr. N—— was the originator of *whispering* meetings. I have noticed their effects and tendency for more than fifteen years past, and I have not been able to discover any other effect or design than what I think was manifested by the familiar spirits and wizards that muttered and peeped, which we read of in *Isaiah* viii. 19. They muttered

something not distinct, so that if you accused them of teaching doctrines they chose not to avow, they would say, "You did not take my meaning, sir." They can not only hide their doctrines (which they cannot defend with truth), but also hide their own ignorance by whispering; for no one knows but that the secret instruction is very proper, and their questions wisely propounded.

I have no doubt but whispering might be properly conducted by some: but as Mr. N—— and Dr. B—— have practised it, some gentlemen and ladies have been disgusted with it. Indeed, some ladies have said that Mr. N—— "used liberties they were not willing to allow to any gentleman; but as he was a clergyman, they dare not resist him." To stand or sit with one arm around a lady's neck, and his hand on her lap to steady himself, with his face under her bonnet, muttering or whispering something, is degrading to a *chaste* minister in this land of liberty, where we have a right to speak our mind freely on the subject of religion. *

Messrs. B—— and N—— being opposed in the New-Lebanon Convention to women's praying vocally where there were any men present, has rather a bad appearance. It would seem as though they were not willing to have women labour with them in the gospel, as some did with the Apostle Paul, or to help them as the apostle exhorted his true yoke-fellow to help those. Phil. iv. 3. But notwithstanding their opposition, they both pay a peculiar attention to women in a way that pleases themselves best.

Mr. N—— in his religious visits (I am informed) invites young women to go with him into a private room. Some do so, but some will not. He and Dr. B——, it seems, are very loving ministers to the ladies; they whisper close to their ears, put their hands gently on them, and ask them in a soft whisper if they are anxious. It is said that Mr. N——

has been seen (when he has got a young lady into private room) with his arm on her shoulder around her neck, whispering to her very loving. Such labours as these demonstrate to us that he is very loving minister, and that he is well pleased communicate to women privately, in private room and in low whispers.

I am not altogether a suitable person to apologize for such proceedings, because I have an implacable disgust to whispering meetings. Yet I believe M N—— and Dr. B—— *profess* to have pure motives at least sometimes. But as they also profess live in sin, and to commit sin daily, in thought, word and deed, I think I have ground to fear that they may say or commit some things in private room that are not according to godliness.

Some fathers who regard the chastity of the daughters have expressed to me their grief and displeasure at such proceedings. I was informed that one, when Mr. N—— asked his daughter to go with him into a private room, answered for her, thus: "Mr. N——, if you have any thing to say to my daughter upon religion, you can speak of it before the family; but if you have any thing to say to her that you would not wish the family to hear, you cannot leave my house." This was rather a blunt rebuff to the good man, seeing he did not mean to "creep in houses, and lead away captive silly women laden with sins, led away with divers lusts," as we read of some in 2 Tim. iii. 6. No, no; he did not mean to imitate those Nicolaitans who held to the community or possession of each other's wives. But Mr. N——, I presume, only meant to propagate Calvinism in a *softly* way, by whispering into the ears of a young woman, and thereby confusing her mind with some mysterious things which he had not wisdom to explain, nor honesty enough to renounce. The silly measures at least give us cause to suspect that all is not right that transpires in those private rooms.

But notwithstanding my implacable disgust at whispering meetings, I am not willing to injure the character of those who uphold and practise them. If they don't injure themselves I shall be glad: therefore I exhort that, "first of all, supplication, prayer, and intercessions be made to God for *all* men," by all who read this account, and especially Mr. N—— and Dr. B——, that they may not be led in their zeal in whispering to young ladies, or married women, in private rooms, to do as the sons of Eli did. 1 Samuel ii. 22. I do not believe they have been guilty as yet, though suspicion is wide awake in some places; and I am deeply sorry that there is so great occasion for suspicion. For my own part, I believe their zeal to inculcate Calvinism slyly has led them into this immodest custom.

By what authority Mr. N—— whispers, or introduced whispering meetings, I am not able to say with certainty. Undoubtedly he must have some written authority, though the proverb saith, "A whisperer separateth chief friends;" but we cannot suppose that he takes authority from this text, nor from the practice of those "false prophets who *privily* bring in damnable heresies," that we read of in 2 Peter ii. 1: we must suppose, however, that he gets his authority from some source.

I have read an old Irish legend that was said to be a correct account of an "Irish Roman Catholic, who possessed the *art* of whispering into the ears of horses to break them" (possibly Mr. N—— has read this legend and learned the art). By whispering into the horse's ear, it was said, he would make a wild horse tame and a frantic horse gentle. The Roman Catholics accounted this a miracle, and we are assured by the account given us, that the whisperer not only effected an entire reformation in horses from wild to tame, but it is said he caused a Roman Catholic priest to change his mind by whis-

pering in his ear. The circumstances of his reformation were as follows:—

James O'Larra (or some such name) fell in love with his aunt's second cousin, or one so near akin to him that it was not lawful according to the rules of the holy mother church for them to marry; but James's love was so strong that he went to the priest to get his consent to marry. It happened he went when the priest was in a churlish mood about something. However, James introduced his love subject; and the priest raged and railed upon him, calling him infidel, and one as bad as a heretic, for thinking to marry one so near akin to him; he ordered him to begone, and never set foot in his house again. James was grieved to the heart; and going home, he met the *whisperer*. To him he gave a full narrative of all that had happend. The *whisperer*, in pure Irish Catholic style, swore by his *shoul* that James had not worked it right, for he said he had gone to the priest at the wrong time. And then he swore by St. Patrick, and St. Peter, and St. Bridget, or some other such saints, that for twenty pounds he would go and whisper in the ears of the priest, who would marry them in one week's time; and if he did not succeed he would return the money. So James gave him the money readily; and the *whisperer* took his time to wait on the priest. It was not until after the priest had dined and began to drink wine that the *whisperer* came to see him. His mind was then more free from churlish cares, or they were drowned in wine. The *whisperer* first wisely talked of Catholic emancipation, and some other subjects, before he introduced the case of his friend James. At length, however, he mentioned him; but the priest immediately opposed him, saying, "No, no! that can never be—James has been here himself; but they are too near akin to be married according to the rules of our holy mother church." The *whisperer* replied, "Holy father, let me just

whisper in your ear, and you will see the subject in a different light at once." "Oh, ho!" said the priest, "do you think I am a horse, that you can break me by whispering?" "O no, holy father," said the whisperer, "you are no horse, I don't mean so; but let me just whisper in your ear for the notion of it." "Well, then," said the priest, "you may try your skill." But no sooner had he whispered in his ear than the priest exclaimed, "I see it, I see it! Yes, yes! Send them to me immediately, and I will marry them. I see it now—it is all right." So they were married within the week; and the whisperer was at the wedding, and drank wine, and boasted that he could convert priests as well as horses by whispering in their ears.

But what he whispered in the ear of the priest is not known. Possibly he whispered a good share of the twenty pounds in his ear. I am inclined to think this, because some priests can hear a call to be of God when communicated in ever so soft whispers, provided there is money enough in the call.

If Mr. N—— has learned this art of whispering, I wish he would improve it to break horses, and not to convert young ladies.

But some may censure me for being disgusted with "whispering" meetings, and for speaking of the venerable and learned Messrs. N—— and B—— as I have done. I confess I owe them some apology for this freedom: but what shall I say? Those meetings, in my opinion, are *immodestly* conducted, and consequently they are offensive. They make me, with many others, feel ashamed of those who promote them. But all this is no excuse for those who fawn over the ladies like a "suck-a-buss" lover, as I have seen some do; *they* will make no allowance for my shame, opinion, or feelings. Though I have not seen Messrs. N—— or B—— in such attitudes with the ladies, yet as *they* are the instigators and advocates for such meetings, I wish to make

them and their adherents see the fruits of their fantastical notions of "whispering," and what an opinion a great number of people besides myself have of them. In order to this, I only describe what have seen, and heard from credible witnesses.

I was in hopes, fifteen years ago, that these clergymen would desist from such practices, inasmuch as I was informed that they were privately admonished of the immodest custom. But admonition weigh nothing with fanatics, who have no sham (and this appears to be the misfortune of the person in question). They still persist in the practice, and if they will still defend it at the risk of their ministerial character, I must lament the depravity which Hopkinsianism has created. They will undoubtedly have a party to justify them, as the Nicolaitans had but I fear like them they will degenerate into Simon Magus's magic arts.

Should my remarks be deemed severe, let it be recollected, my spirit is grieved; and I think that am inspired with what the apostle Paul expresses in 2 Cor. xii. 20:—"For I fear, lest, when I come, shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:" "And my God will humble me among you, that I shall bewail many which have sinned already." If this apology is not sufficient, I shall bewail the rise of spiritual wickedness in high places.

In giving you the "History of Defection" in New England, you should be informed, that many venerable and "competent" clergymen in this country have now not only disclaimed the doctrine that the inspiration of the Holy Spirit qualifies men to preach or that it is an essential qualification for the ministry, but that they plead that an education at college or some theological seminary is the essential qualif

cation. The spiritual gifts spoken of in 1 Cor. ch. 12, I have heard some say were not bestowed on men in these days. I have been told that ever since the *canon of Scripture was closed*, these gifts and the power of working miracles have been withheld. It is now fifty years since I first heard that the "*canon of Scripture was closed*." At that time I knew not what they meant by the closing of the canon of Scripture. And I am not certain that I know now exactly what they mean by it; therefore I frequently inquire of those ministers whom I supposed knew about this closing the canon of Scripture: for, *thinks I to myself*, it is a wicked piece of business to close up the canon of Scripture so as to shut out the best gifts the Lord ever gave to man: besides, *thinks I*, why should I be commanded to covet earnestly the best gifts, when they are all shut out? So I inquired, I say, of those learned clergymen what they meant by closing the canon of Scripture. I asked, When was it closed? and by whom was it closed? and how, and by what authority was it closed? To some of these questions I have never yet received a particular answer. Some could not tell when it was closed: others said it was closed by the Council of Nice in the year 325. But they did not, or rather could not, tell me by what *authority*, or *how* they closed the canon of Scripture. So I am in the dark respecting their meaning. I often wished I knew what they meant, for I suppose they meant something clever. But I then went to my Bible to find out when the canon of Scripture was closed; and there I read of some that "shut up the kingdom of heaven against men." Well, thought I, it may be that this kind of people closed the canon of Scripture, because they did not understand it themselves, and were not willing the common people should understand it. But what puzzles me respecting their meaning is, they advance this as an argument to prove that Divine inspiration is done away;

for I don't understand them to mean that the said council designed, in closing the canon of Scripture, to prohibit the Almighty from revealing himself any more to men by the agency of his Spirit. But if not, why may he not inspire men to preach his word now for the good of mankind? I think he does inspire all those whom he calls to preach: and those that hear believingly he also inspires with understanding to know the way of salvation by the remission of their sins.

Again; I have sometimes thought that their manner of closing the Scripture was like closing a letter by stamping a seal or a number of seals upon it, that none should read or understand the letter until they break or tear off the seals. So the Calvinists have closed the Scripture by stamping on it the five points of Calvinism. By this they effectually close the obvious sense of the Scripture, so that no one can understand it.—But confusion at once fills the mind; for we read that the Scriptures “are *profitable* for reproof, and for correction, and instruction in righteousness;” while the Calvinists tell us, “it is not *profitable* to preach doctrines,” though they pretend that their doctrines are Scriptural. [Query—Would it not be *profitable* to preach other doctrines if they were agreeable to the *Scriptures*? and are they not conscious that their doctrines are *unscriptural*? and is not this the great cause why they are not willing to preach them?]

But where ministers are confused with Calvinism, and deny Divine inspiration, and at the same time are conscious that their doctrines are not Scriptural, this must be finesse. They have only their learning to recommend them. They will therefore tax our charity highly. Charity! charity! you must have charity. I hope no one will refuse an exercise of charity, seeing we have some grounds to believe that they would not deny Divine inspiration if they were not confused. And as they are in some degree

ous that their doctrines are not consistent with the Scriptures, we hope they will come up out of their confusion. What they have been, was a great malady; but it seems they are coming to a right mind.

But you may see how serious the malady has been, I shall proceed to elucidate the *cause* of defect in New-England, by stating some particular *causes* and *customs*.

We have allowed the Congregationalists a mixture of Calvinism, Universalism, Unitarianism, Arminianism, and Methodism. But they have no discipline except the Saybrook Platform, and that they are ashamed of; they also have a few articles which the minister writes on a slip of paper, so as to preserve an appearance of order. But each congregation in this respect is independent of others. They have no regular system of doctrine or discipline to regulate them. Yet they have a little of things, good, bad, and indifferent, all professing a view of Calvinism. Therefore the divisions and subdivisions among the Congregationalists in New-England are not only grievous to those Presbyterians that are Calvinists without disguise, but to the Methodists who are not Calvinists. However, the Presbyterians ought not to blame the Congregationalists too much; for the Congregationalists well know, that the dear people of New-England are so enlightened that they cannot behold the *decrees* called Calvinism, without some *guise*.

The doctrine of fate was called "disguised fatalism" by some ancient heathens; and the New-England people are at least as wise as heathens: therefore the Hopkinsian Calvinists have laboured to expose those "*horrible decrees*," as John Calvin himself called his notions of God's decrees.

But to do this genteelly and craftily, they tell us that *knowledge* and *decrees* are the same thing in

effect. Now this is a wise method to disguise a subject, by confounding things so as to confuse the mind. Knowledge and decrees are two distinct things; but confounding them confuses the mind and prevents an exercise of reason; for every one ought to know that reason is that property of the human mind which marks the distinction between one thing and another. *Knowledge* is one thing; *decree* is another: and reason marks this distinction. To confound them is unreasonable. But Calvinism can never be embraced in the mind of a man that exercises reason. Therefore, to make it go down with the people of New-England, they (the "competent") resort to a little sophistry in confounding terms and words, to perplex the mind. Their captious regard for Calvinism makes them whisper what they are conscious cannot be defended by Scripture, or fair reasoning

But seeing it is written (Prov. xvi. 28), that a "*whisperer separateth chief friends*," possibly this new method of whispering will separate the Presbyterians from the Congregationalists. If so, they may divide Calvinism as Solomon directed the disputed child to be divided (1 Kings iii. 25). But if they should do this, the Presbyterians cannot boast of much more honesty than the Hopkinsians, for they have equally expressed an opinion that it is not good to preach their doctrines in times of revivals. I think the Hopkinsians have more wit, and possibly have told more "white fibs" than the Presbyterians, yet the judgment of some is now so enlightened, as to agree with the Congregationalists that their doctrines are not good to make Christians, or at least to convert sinners. If any think otherwise, let them preach Calvinism without prevarication and sophistry if they can, and see who will be converted or join them, or believe their system of fatalism. Sophistry and duplicity, or what is called "white fibs," are indispensably necessary to disguise fatalism. It

would be desirable to have all that believe the five points of Calvinism honest enough to own them without disguise. But this is not the case; and it seems evident that he who has the most cunning to disguise his doctrine, is the most successful preacher to gain proselytes

The five points of Calvinism are substantially the following:—

1. God decreed *whatsoever* comes to pass.
2. Unconditional election and reprobation.
3. Christ died only for a part, viz. the elect.
4. Irresistible grace to bring in the elect.
5. The impossibility of falling from grace.

There certainly are no arguments to substantiate the above points but such as are made up out of *mystery* or *ignorance*. Mystery implies nothing more nor less than every thing that we are ignorant of. If God had anywhere said that he had decreed "*whatsoever* comes to pass," that would be good proof of the fact—though we know not *why* he had done so. But God has nowhere said this; and as the proof of all the five points depends on the truth of the first; therefore if that be false, all the rest are so: but if that be true, all the rest are true, for God decreed them; consequently they are all right, and in fact every thing else, unless God decreed something wrong, and if he did, he must have decreed all wrong, or else he was a Minichon god, who was represented by Mini to possess two principles, the one good and the other bad.

What a *solemn* preacher that must be, that so gravely tells us that God decreed "*whatsoever* comes to pass!" And in order to prove it, he only says, "it is a great mystery." Then he goes on to talk of mysteries; he tells us there are many mysteries. Yes, yes; there are many mysteries, we allow: but what does the learned man know about mysteries? Why, just nothing at all. He can talk of the mysteries of God in making men of different

features, complexion, and stature. But what of this? Are we to infer from this that "God decreed whatsoever comes to pass?" To talk of the mysteries of the grass growing; of the different shapes and tempers of men; or the ten thousand different events that have happened, or that might have happened, is only calculated to confuse the reasoning faculties: and when the mind is confused, a man will consent to any thing, or nothing, just as his whim happens to be.

I also can talk of mysteries as well as they. I say, it is a great mystery that the Lord did not make the world just three weeks before he did; and when he was making it, that he had not made it just one inch longer. It is also a great mystery that when he made man he did not put one of his eyes behind and the other before, so that he could have seen both ways. But what will you think when I tell you the first mystery proves that the earth is as flat as a trencher, and that it stands on a great bull's head,—and the other proves that some men are his side before? This would be as good logic as the great mysteries the Calvinists introduce to prove the truth of their doctrine. But there is one great mystery which they little think of, and that is, "God decreed whatsoever comes to pass," it is a great mystery that he has not told us of it at least once in all that great book called the Bible.

It appears that neither Presbyterians nor Hicksians can bring any thing but this mysterious ignorance to prove their doctrine; and which has the most ignorance I cannot say. Therefore I wish that Presbyterians would have a little patience with the Congregationalists, and not blame them for "defection" too much; for it don't look well for one ignorant Christian to boast of his wisdom because his brother is as ignorant as himself; neither should he set at naught his brother.

It is a long time since many clergymen who firm

believed and zealously preached unconditional election and reprobation have manifested a shame for those doctrines, by saying, "it is not profitable to preach doctrines in time of reformation." By saying this they evidently manifest a shame for their doctrines: they must mean *their* doctrines; they cannot mean the doctrines of repentance, faith, and good works, because they preach these with a good degree of zeal at such times. But *their own* doctrines being so absurd, they think it unwise to teach them; yet they must be retained in some shape, and taught when there is no reformation! But then they must be associated with something that *looks* like truth, or be disguised. Hence Dr. Hopkins invented the notion of "a natural ability in man to love and serve God," and "a moral inability to love and serve God." A learned minister can disguise Calvinism with this notion to such a degree that it would take fifty men to understand what he meant, or what side he was upon, whether he was a Calvinist, an Arminian, or a Universalist.

The most handy method of disposing of their doctrine is to take Dr. Emmons's method. A clergyman one day told me, that "Dr. Emmons says, 'here are two facts, first we understand from the Scripture that *God has decreed whatsoever comes to pass*: this is one fact. But why or how it is so we cannot tell. Secondly, we understand from our sensitive powers that man is a moral agent: this is another fact. But why or how it is so we cannot tell.'" This, it seems, is Dr. Emmons's wisdom. Whether this wisdom is from above, or below, is no matter of ours. It is certainly wisdom in a confused mind to plead ignorance for argument; for if the reader is not ignorant, the doctor is: and no one can teach an ignorant doctor of divinity in these matters; therefore the controversy is ended without debate.

Calvinism has been kept in a sort of credit in

New-England by the wisdom of learned divines professing to be ignorant of those great *mysteries* they introduce for argument, to prove their doctrine; by-the-by, it only serves to disguise it. But it seems that some Presbyterians blame the Congregationalists for disguising Calvinism as they have done; but if they will still blame them without due allowance, and wish to beat out their own ecclesiastical brains, let them come into New-England, and preach Calvinism without disguise for only one year: by that time they will know that the people of this "land of steady habits" are too well enlightened to receive Calvinism, unless they are first confused.

Ministers in this land have their difficulties, because the people are enlightened. First, they have bargained with the people for so much a year; secondly, he is under some obligations to please and suit them. Some want their minister to preach against perfection, and preach up the impossibility of falling from grace. To prove this, he must lug in unconditional election and eternal, unchangeable decrees. In doing this, he offends the more pious part of his hearers. Then, to please *them*, he tacks about, preaches up Methodistical doctrines; and in doing this, the more enlightened part of his hearers see the contradictions, and are offended, so that some have said their preaching was like "Pandora's box, full of all manner of evils, with Hope at the bottom." But some cry "Charity, charity"—you must have charity; our preacher is a good man; he means well. Yes, yes; I believe charity is best of all; but I must stretch mine to cloak "*white fibs*;" weak as it is, I think I would stretch my cloak of charity till it rends, rather than believe those good men mean to lie, by their contradictory statements; though many a child has been whipped for lying when he only went about the neighbourhood and told a few contradictory things. But confusion alters the case. I say, then, confusion makes strange work with even a

good man: besides, it is no small or easy work to disguise the horrible decrees of Calvinism; and if they have confused themselves in doing it, they have made out full as well as we could expect; seeing their confusion allows them to blunder into the truth sometimes.

Those who never were confused with those horrible decrees, or with the means used to disguise them, cannot judge of the great difficulties a man or woman is in that is thus confused; for very contradictory things will appear to them to be truth. A confused mind will call evil good, and good evil, wisdom folly, and folly wisdom. And when they say God decreed sin, they do not mean that God sinned himself. This to a confused mind is a sufficient guard against charging God foolishly.

Now all these matters and things show that the Presbyterians ought to have patience, and not cry "defection" too loud: for they may be sure the Congregationalists find hard work to recommend Calvinism, even in a disguised form; besides the grief they suffer on account of the "white fibs" they are under the necessity of dealing out.

After all, Calvinism is upside down in New-England; and it seems to be still sinking under the load of "white fibs" which Hopkinsianism has generated to disguise it. You may think the morals of the people in this land are injured by such a state of things. It is true they are; for confidence sometimes seems like a wilted plant; at other times it is like an ignis fatuus, or Jack-with-a-lantern; you cannot catch it. Confidence seems, then, to dance about at times as bad as it did in the *Island of Crete*, when *Titus* was sent there: *St. Paul* told *Titus* that "the *Cretians* were all liars, evil beasts, slow bellies." I don't know that this character will exactly apply to New-England, though Hopkinsianism seems to favour it, and their zeal in begging money seems to evince that they mean to take good care of the

"belly;" but I would not dare to say that they are all liars, for there are many honourable exceptions. Though we are not exactly so moral as some Indian I have heard of, who, it is said, paid no attention to one Indian who spoke in their council, *because "once told a lie;"* yet we exceed the Indians in charity (such as it is), for it is thought among us quite harmless if a man only tells "white fibs," if he sometimes tells the truth stoutly: indeed it is thought by some charitable folks, that if some men tell three or four truths to one lie, it does pretty well for a confused mind. So if a minister preaches up Methodist doctrines three or four times, and Calvinism one, I have done well; for we who hear are wise and charitable; we take the good and throw the bad away. But there are some among us who are of a different mind; they have such a nice regard to truth that because our courts of justice will not weigh evidence in such liberal scales, they will not receive such contradictory sermons for gospel. This kind of food will not go down with some, though it is a very fashionable diet with many. Our judges and juries will not take one lie because they have three or four truths told them; neither will they believe the criminal was *impelled* to commit the crime of murder or theft by a decree of God; if they did they would excuse him as they would an insane person. Calvinism makes a sorry appearance among our judges and lawyers; though some lawyers improve Hopkinsianism by disguising the truth in cases where they are pinched for evidence: but none plead Calvinism at the bar.

I have said the Hopkinsian Congregationalists have told "*white fibs*." Now I wish to be particularly understood; for my charity will not allow me to believe that they tell those fibs knowing at the same time that they border hard upon *lies*; much less that they are *lies*. No; but their confused state of mind has so bewildered them that they don't mea-

to lie, although sometimes they don't exactly mean what they say; and I am sure there is no harm in a mistake when a man is bewildered. Besides, it is generally known, that to lie, three things are necessary: 1. The thing spoken must be false; 2. He must know it is false when he relates it; 3. He must relate it with a design to deceive. When these three things are connected with what is denied, or affirmed, it is a lie: but if he is only ignorant, it is a "white fib."

The fruitful variety of "white fibs" is not so much in the quality as in the occasion for them. There has been a great deal said about Arminians in New-England; but, by-the-by, there are none there that I know of. I never knew a denomination to exist there by that name. When the New-England States had a law-established religion, it was necessary for those living there of a different denomination to put in a certificate to clear themselves from paying taxes to support ministers of the "establishment;" and I have known the Methodists, Baptists, Episcopalians, and some others, to put in a certificate; but I never knew or heard of one by the name of an *Arminian*.

How the Congregationalists find so many Arminians in New-England appears a little strange to me. I read a grievous complaint the other day in one of their newspapers, which stated that they were persecuted by the Arminians. This is passing strange. I thought at first that this must be a "white fib;" for how can the Arminians persecute the Congregationalists in New-England when there are none there? and how can Arminianism be the cause of defection there? This is strange to me: but a happy thought helps me, so that I am not bewildered with this strange notion, and that is this: I think there is no other Arminians in New-England than such as the Congregationalists manufacture themselves. They make them as some make old raw-head-and-

bloody-bones for a *bugbear* to scare children. Some seem to have served an apprenticeship at this work; and they have become such artists that they can make the name of Arminian sound very frightful and disgusting, before the people know what the thing itself is. Disguising Calvinism, and misrepresenting Arminianism, are calculated to keep the people in ignorance.

One of our Methodist brothers not long since attended a meeting in a place where he was a stranger, and the minister held forth bitterly against Arminianism; warning the people to beware of these *damnable* doctrines. After meeting he asked the venerable clergyman if there were any of those Arminians in our country? He said, "Yes, a great many of them." "Why," said the stranger, "they must be a dangerous people according to your account of them to-day." "Yes," said the clergyman, "they are so." "Sir," said the stranger, "how can I know them, for I wish to keep clear of those that hold such erroneous doctrines?" "Ah, well," said the minister, "I mean the *Methodists*." From this circumstance we learn that *some* of the Calvinists mean *Methodists* when they say *Arminians*. However difficult this may appear, I should not like to call it any more than a "white fib;" though a heathen poet says, "He who speaketh contrary to what he means ought to be held a common enemy, and hated as the gates of hell." But to say Arminians when they mean Methodists, paves the way also for another "white fib;" for when they are accused of preaching against the Methodists, they say "no; we preach against the *Arminians*."

When they say the Arminians persecute them, I suppose they mean the *Methodists*: but it is not certain what they mean, or what kind of Arminians they have in New-England, or how they are persecuted by them. I have thought, Is it possible that the ghosts of those fourteen Arminians who were

condemned by the Calvinists in the Synod of Dort, and whom they caused to be banished from their country without seeing their wives or friends, have now appeared in New-England to trouble the Calvinists and avenge their blood and sufferings upon them? or are there some *others* of the same name? or do they mean the *Methodists*? And what is the persecution they speak of? They mean something by persecution. Persecution is a grievous thing, that ought not to be tolerated.

I remember when I taught school, many years ago, one scholar felt himself grievously persecuted by another. He arose, in tears, and said, "Master, Edward makes up mouths at me." I said, "Sit down; and Edward, do you mind your book." After a few minutes the poor boy arose again, more grieved than ever, and cried out, "Master, Edward looks at me." I bid him sit down, and not look at Edward. But oh, this grievous persecution! It seems to be felt in New-England by men as well as schoolboys. "He looks at me!" How that sounds! But the Congregationalists do not tell us that the Arminians persecute them by *looking* at them, nor by making mouths at them: they have not yet named the grievous thing. I suppose if they mean the Methodists by Arminians, they will say so by-and-by. But as the Methodists have not claimed the name of *Arminians*, and not having been known in law by that name, it is difficult to understand what is meant by "Arminians in New-England." I have already said the Presbyterians have been in the habit of calling the Methodists Arminians. I am willing they should call us so still; but if they do call us so, I must consider it a "white fib" when they say they don't mean the Methodists.

To make the name of Arminian sound odious in New-England, and especially in the ears of good people, it was necessary to prejudice their minds against it, and to do this they must misrepresent the

doctrines of Arminius, for good people will not be prejudiced against good doctrines. In this they succeeded so effectually before the Methodists came into New-England, that they only had to say *this* or *that* is *Arminian*, to make the people hate it: so, to make them hate the Methodists, they called them Arminians.

I recollect about forty years ago the Methodists began to preach in a town where Dr. H—— had been the established minister of the town some time before, but had recently gone to Rhode-Island. The good people of the town liked the Methodist preaching well, and there was a prospect of a revival of religion there. Dr. H—— heard of it, and wrote a letter to the Congregational church in that place, in which he accused the Methodists of being Arminians. After this letter was read in the church the opinions of some of the people were changed; but others could not believe the Methodists were so bad, and quite a high spirit of jealousy arose against Dr. H—— for accusing the Methodists so wickedly. They seemed astonished at so high-handed a slander of such an humble and pious people. Thus matters stood until brother G—— came there to preach: from him I had the account of this affair. He had heard of the disturbance before he came; and as soon as he entered the house where he sometimes put up, the good woman of the house gave him the following account of it:—

“Mr. G——, I am glad to see you; we have had a letter from our former minister, and what do you think he says about the Methodists?” “Why,” said Mr. G——, “possibly he says we are hired by the king of Great-Britain to proselyte the people of America, so as to bring them back to be British colonists again.” This story was at that time reported of the Methodists; hence Mr. G—— mentioned it: but the good woman replied, “Ah! it is worse than that.” “Well,” said Mr. G——, “probably he says

we are those that creep into houses and lead away captive silly women, as we read in 2 Tim. iii. 6." This also had been reported of the Methodists: but the good woman said, "Ah! it's worse than that." "Then," said Mr. G——, "I cannot tell what it is." "Why," said she "he says you are *Arminians*, but I don't believe it." Mr. G—— then informed the family of some of the doctrines of Arminius, and of the five points in which he differed from the Calvinists, and how far the Methodists believed them. When this was known, the Methodists had no more invitations to preach in that place. Mr. G—— could not succeed in showing them the truth of the doctrines of Arminius; but as soon as he named them and acknowledged that the Methodists believed them, they manifested that kind of disgust which arises from disappointment and a previous fixed aversion.

When he related this to me, I said, "Brother, you were not so successful in conciliating their feelings as the gentleman I heard of in Boston." He asked how that was? I said, "I heard of a gentleman in Boston who paid his addresses to a lady of that town, and her friends opposed her marrying him. But all in vain; for her attachments and affections were strong: at last they informed her he was an Arminian. On hearing this, she resolved to break off all correspondence; and when the gentleman called to see her, she informed him that she had changed her mind. He asked her the cause of this change. She said, 'I hear you are an Arminian.' 'Why,' said he, 'I was born in *Charlestown*.' 'Was you?' said she. 'Yes, I truly was,' said he. 'Oh!' said she, 'I wonder how people will lie so.' This settled all the difficulty, and they were soon married."

This sufficiently shows that the Calvinists in New-England have so succeeded in prejudicing the minds of the people against the very name of *Arminian*, that the sound of that name will disgust and

frighten some people more than the name of any being, not excepting the Devil or Satan.

Some may say these were weak and ignorant women. I know not how weak and ignorant they were, but this I do know, that there were a great many in New-England like them as it respects their knowledge of Arminianism. Indeed it was not known even by some professedly learned men in New-England what Arminianism was, till the Methodists taught them: neither did thousands in this land of light and knowledge know what the five points of Calvinism were, or the doctrines in the Saybrook Platform, till the Methodists taught them. Of late years these doctrines have been clearly stated and explained by the Methodists; and though this is disagreeable to some, yet the eyes of the good people in general are open, and they begin to see and to acquire knowledge on these subjects; and many of them grieve that they were kept in ignorance so long.

About twenty years ago a gentleman in Old Windsor, in Hartford County, told me that he liked the Methodists in all but one thing. "What is that?" said I. "Why," said he, "you are Arminians."

This gentleman could not be termed an *ignorant* man, though he was ignorant of Arminianism. I said to him, "Sir, have you ever read the life and history of Arminius?" He said, "No." I desired him to read it. Sometime after this he obtained the book, and had read it nearly through, when I met him one day in the City of Hartford. He addressed me in these words: "I have been reading the life of Arminius, and have got nearly through it." "Well," said I, "how do you like it?" He said "I like it well;" and then lifting up his hands, while tears ran down his cheeks, he said, "I am astonished that I have been kept in ignorance and darkness on this subject all my days." He was at the time more than sixty years of age, a merchant,

and a gentleman of more than ordinary abilities, and of high reputation in society; but had been ignorant of the particular doctrines of Calvinism and Arminianism. This shows how successfully the Congregationalists have disguised Calvinism and misrepresented Arminianism. The clergy of New-England seem to understand the art of dissembling sufficiently far to confuse the mind and keep the people ignorant. This art generates "white fibs." I say *white fibs*; I do not mean lies. But as there are a great variety of shifts and turns to get along with Calvinism, or the Saybrook Platform, I must state a suitable number of them to give you as just and clear a view of the history of those "white fibs" as the honour of Calvinism require from me.

For example, then:—When you quote them an article of their faith *verbatim* from the Saybrook Platform, and they deny it to be an article of their belief, it is a "white fib." It is so, for two reasons: 1. In this "land of steady habits" they have the liberty to believe just what they choose to believe: 2. Because they *profess* to be ignorant.

Thus *ignorance* helps them through *this* difficulty.

Again; when they accuse the Methodists with holding to the "merit of works," they don't quote any such doctrine from our *discipline*, or any of our standard writings; but they have *heard* that the Methodists hold to the merit of works, or they infer it from the saying of Mr. Wesley, in the Minutes of his Conference, 1770:—"Not by the merit of works, but by works as a *condition*." Therefore the Methodists hold to the merit of works because they hold to works as a *condition*. This inference, weak as it is, together with their ignorance, makes their charge nothing more than a "white fib."

Their mistaken notions of the doctrine of good works, as the Methodists hold it, are manifest to many, but not to all. I will relate an interview I had with two clergymen in New-England. I called

to see the Rev. Mr. J——, of D——. After a little agreeable conversation, Mr. J—— looked out at the window and said, "Mr. H—— is coming." I asked "who is Mr. H——?" He said, "the minister of the town of H——." I said, "I am not acquainted with him; I wish you would introduce him to me." He said he would. Mr. H—— came in smiling, and shook hands in the most affable and familiar manner, until Mr. J—— introduced him to me; then his phiz seemed to lengthen half an inch, and he manifested a very reserved look. I smiled to see it, and requested he would be seated. All sat down; after a little pause, I broke silence, and said, "Mr. H——, I am glad you are come; I have been trying to get into a little dispute here with brother J——, but he seems afraid to engage me; and now you have come, I expect you can both stand me." This good-natured banter enlivened his countenance, and he said, "You (Methodists) believe you are going to Heaven by the merit of your works." I said, "I deny it; now you must prove that assertion from our standard writings and articles of faith: so it seems we are at issue on our first set out." "Ah! brother H——," said Mr. J——, "You are out; the Methodists don't believe so: well, we accuse the Methodists wrongfully, and they accuse us wrongfully." I said, "I deny that also; that *you* accuse the Methodists wrongfully is evident; Mr. H—— has just done it: but when we accuse you we quote your own words. Now I will quote you from Dr. Hopkins, who says, 'God moves, executes, and stirs up men to do that which is sinful; he deceives, blinds, hardens, and puts sin into the heart, by a positive creative influence.' Do you not believe, sir, that Dr. Hopkins says this?" "Yes, I believe he says it," was the answer. I said, "If you did not, I would quote you chapter and verse, in Dr. Ely's Contrast of Calvinism and Hopkinsianism. But, sir, do you believe that God exerted as much power

to make a man wicked as he did to make the world? for Dr. Hopkins says, 'He puts sin into the heart by a positive creative influence.' "Ah!" said Mr. J——, "I don't believe that doctrine." "Well," said I, "you are not agreed among yourselves, and how do you think the Methodists can agree with you?" Mr. H—— then said, "But, sir, you will agree with us that God for his own glory hath fore-ordained whatsoever comes to pass, will you not?" "O no, sir; that is the very thing the Methodists differ with you in. We allow that God has decreed a great many things; I will allow he has decreed more than I could enumerate were I to count one by one all the days of my life; but *one* thing comes to pass which he never decreed, and that is sin." He said, "But you will allow he permitted it?" "No." "He *suffered* it?" "No," said I, "he neither decreed it, nor permitted it, nor suffered it: God had nothing to do with making sin; sin is the work of the creature, whether you say angels or men; *they* made it—God had nothing to do with it. Indeed, sir, God don't know how to make sin; he never learned that trade. He knows how *we* make it; but as sin is a transgression of a law, and God is under no law to any being, consequently he cannot sin, nor 'put sin into the heart by a positive creative influence.' Sin, sir, is a crime against law. Now suppose you were to accuse me of stealing your horse, and when I came before the learned judge I should say, 'May it please your honour, I have not stolen his horse; he suffered and permitted me to take his horse;' and the judge should ask, 'Did you suffer him to take your horse?' and you answer, 'Yes, I suffered him to take my horse, but I did not decree he should take him.' 'O, well,' the judge would say, 'he will pay you for the use of the horse, but it is not stealing, it is only a trespass on the case.'"

After a little pause, Mr. H—— asked, "Well, sir, can you prove that God did not decree sin?" "O,

sir," said I, "that is begging the question: it is for you to prove he did, seeing you believe he did; it is not for me to prove a negative: but since you have asked the question so handsomely, I will prove that he did not decree sin, if you will answer me one question; and I will leave it to brother J—— here if I do or do not." "Well," he said, "what is that?" I asked, "Can you believe both sides of a contradiction true?" He said, "No." Brother J—— said both sides of a contradiction might be false, because falsehood often contradicts itself, but truth never does. I said, "Yes—in this, then, we agree, and it is only the truth we want: now, then, did not God say to Adam 'Thou shalt not eat of *that* tree?'" "Yes." "Was not that a decree?" "Why," said Mr. H——, "it was a prohibition." "Yes, sir, but was it not a decree?" "Yes, I must own it was." "Did it not come to pass that he did eat of it?" "Yes." "Well, *your* doctrine says, 'God decreed whatsoever comes to pass;' then he must have decreed that he should eat of it, and the decree that he should eat of it contradicts the decree that he should not eat of it; and as both sides of a contradiction cannot be true, which of these is true? I believe God decreed he should not eat of it, and therefore he did not decree he should eat of it; consequently, one thing came to pass that God did not decree, and therefore he did not decree whatsoever comes to pass." Mr. J—— exclaimed, "There, brother H——, you are out." Then I replied, "Now, brother H——, I have one piece of advice to give, and that is, if you ever preach up the doctrine again that 'God decreed whatsoever comes to pass,' I beg that you will allow yourself to feel ashamed, because I view shame to be one of the lowest of the virtues, and that if a gentleman is not ashamed of inconsistency, it is because he has no virtue, therefore I hope you will at least feel ashamed. Brother J—— then said, "Well, sir, you will agree that God

did not prevent or hinder Adam from sinning?" "Yes, I agree to that." "You will agree he decreed not to hinder him?" "Yes, I will agree to that also; but then I say, when God does or does not a thing he has a good reason for it: and the reason why he did not hinder Adam and Eve was because he had made them moral agents capable of enjoying happiness or suffering misery; and having constituted them free moral agents in relation to him, he could not hinder them from committing sin, without changing their relation and destroying their free moral agency. Had he done this, they would have been as stocks and stones, and not capable of happiness or misery. These are good reasons why he did not hinder man from committing sin. And now if men choose to be miserable, it is their own act of rebellion against the government of God that makes them so. In this case it may be said of such a sinner, 'It had been good for that man had he never been born.' But your Calvinistic notions lay all the blame of man's misery on God's decrees, and exonerates the creature." Thus ended our conversation on the subject of decrees.

In order to maintain proper grounds for charity, great allowance is to be made for human weakness. We learn from history the rise of Calvinism: that at the time of the Reformation, when popery had corrupted Christianity, by making that religion which was most of all calculated to promote moral goodness only serve to pervert morality; by substituting in the place of holiness certain trifling tricks, such as endowments, penance, and pilgrimages, to which they gave the emphatical name of good works, as if nothing else were good in comparison of them, and to which they ascribed such merit that a man might thereby not only merit heaven for himself, but have a surplus of merit to spare, which might be laid up in the storehouse of the church to be sold out by those

pope to those who had no merit of their own; when these foolish and wicked doctrines were viewed by the Reformers in the light of truth, they were filled with just indignation against the absurdity of this "merit of works," and in the heat of controversy the strong phrases which some of them used to guard against the popish doctrine of justification by *such good works*, gave occasion to Antinomians to run into a worse doctrine than the former, viz. that of being justified and saved without works; that it is now as hard to convince Calvinists of their Antinomian dotages as it was for the Reformers to convince the papists of the folly of meriting salvation by their works.

But the papistical trumpery of penance and pilgrimages so exasperated the Calvinist Reformers, that in opposing their wild notions of good works, they preached faith without works, and thereby entrenched themselves in Antinomianism, and defended their doctrine with the Manichæan heresy, by improving on St. Augustin's varnishing epithets, such as "*eternal*;" "*unchangeable*;" "*everlasting*;" "*love*;" "*Divine Sovereign*;" "*for wise and holy ends*." They represent God as decreeing whatsoever comes to pass. These notions filled the minds of the people with as much confusion as the papists had before with superstition: and in confusion the mind will invent as many absurdities as in superstition. Thus, to avoid works they have run into faith without works.

It seems that some consider that to believe their notion of decrees and election is meritorious; for some clergymen have told me, that if I did not believe their doctrine I could not go to heaven. Men of this opinion will undoubtedly rest in *theory*. Their opinion is their law: their faith is a firm belief of their *opinion*; besides, by-the-by, this will justify them at all times, when they commit sin, and when *they do not*. It is a fact, there is no speculation,

however wild or ill-grounded, but what the bulk of mankind will more easily give in to, than to the uniform practice of universal piety. To live soberly, righteously, and godly in this world seems to many a tedious way of getting to heaven. But let an Antinomian teach that a strong belief in his theory will carry a man to heaven, and thousands will give in to his senseless speculations.

How many are there who would rather rely on another's righteousness than be at the pains of having any of his own? In short, clerical power, irresistible decrees, confident assurance that Christ's righteousness is imputed to them, or the groundless theory of universalism, is much oftener and more fatally rested on, than the steady practice of a holy Christian life.

Can the Presbyterians think that their modest or humiliating profession of *ignorance* will excuse their absurd notion that God decreed sin? If he decreed whatsoever comes to pass, is not sin among the whatsoever? If not, then sin does not come to pass. But they hold that sin *does* come to pass, and men are damned for sin; therefore they are damned for doing what God directed they should do. To a reasonable mind Calvinism is inconsistent with itself and with the Scripture; though to a *confused* mind it may appear consistent. Some say Universalism is more consistent than Calvinism. In *some* respects this may be true; but in every point it is *not*, only to a confused mind. In the one point of predestination and election they are consistent: if God unconditionally elected some, he elected all, or was partial; but in retributive justice they are inconsistent. The Universalists never understand themselves any more than the Calvinists do. They tell us that sinners *must* be punished for their sins, but not after death; *some* say there is no other hell for sinners than the *grave*, and they will not lay there longer than the *general* resurrection. They allow the *righteous*

suffer for righteousness as much or more than the wicked suffer for wickedness in this life ; and then they have to go into the grave and lay till the general resurrection : so that *they* are really punished as much or more for righteousness than the wicked are for wickedness. Where is retributive justice in this ? or where is consistency ? If these principles be true, there are none false. It seems the Devil has not much choice between Calvinism and Universalism to cause confusion in the mind ; for he preached both to Mother Eve, when he said, "Ye shall not surely die : " "for God doth know," or he hath decreed secretly (as modern Calvinists say his knowledge and decrees are the same thing), "that ye shall be as God, knowing good and evil."

The Congregationalists in New-England maintained the order of Calvinism until it was broken by Hopkinsianism and Edwardianism : from that day to this contradictory notions have been preached, with learned abilities. They have generated "white fibs" by sometimes preaching up the five points of Calvinism, and at other times denying them ; twisting and prevaricating to hide appearances, changing with a minister of another town to preach doctrines, or artfully disguising their own doctrines, so as to keep the people from complaining, or joining the Methodists.

To hold to doctrines that we are ashamed of, or that we would disguise, appears to me to be very improper. It clearly shows that we are conscious of their untruth and absurdity.

I am much pleased with some sentiments of the ancient fathers. Even St. Augustin, who seems to be the first Christian minister that maintained the doctrine that God decreed all things, &c., tells us, in his letter to *Casulanus*, that "he who through fear *hideth the truth*, provoketh the wrath of Heaven, as a person that fears man more than God." And St. Chrysostom, to the same effect, says, "that a per-

son may *betray the truth* as well by *concealing it as disguising it.*" If this be so, how can the Hopkinsians disguise Calvinism, if they believe that to be a system of truth, without incurring guilt and censure upon the principle of St. Augustin and St. Chrysostom?

It pains me to accuse them of such things, because disguising truth appears to be so sinful, and therefore incompatible with Christianity: and I verily believe that there are many sincere Christians of the Congregational order, both of members and ministers, who have confused themselves with Calvinism, and that they have run into the habit of professing ignorance and dealing in mysteries to defend themselves. I am loath to believe they are ignorant or wicked, therefore I plead their *confusion* to justify them. I have observed that many of them are loath to confess their ignorance, until they are pinched for argument. You will observe, in coming to this confession they have a round-about course, a kind of zig-zag road. You must dissect their doctrine by showing them its parts, and the unreasonableness of it, as well as the absurdity: then, rather than give it up, they resort to this last and best of all arguments to defend it, viz. *ignorance or mystery.*

It was not my desire to debate any point of doctrine, but simply to give you the "History of Defection in New-England." In doing this, it is necessary to exhibit the doctrine of Calvinism, and the different methods ministers have taken to preach and defend it.

You will perceive that Dr. Morse, in his *Geography*, and Miss Hannah Adams, in her "Review of Religion," have very properly stated that the Congregationalists were Hopkinsian and Edwardian. The writings of these two divines have been highly approved by some. Dr. Hopkins invented the notion of a "natural ability" to love and serve God, and a "moral inability" to love and serve God. From

preaching this notion, a kind of epilogue is often repeated by some:—

You can, and you can't;
You shall, and you sha'n't;
You will, and you won't;
And you'll be damned if you do
And be damned if you don't.

But Dr. Edwards, in his "Treatise on the Will" (a book of 414 octavo pages), has made out a very ingenious subtlety in comparing the *will* to an even pair of scales. The thing we call *will*, he tells us, is determined by motive; by-the-by, he don't tell us what the *will* is; but motives are introduced by him to determine the *will*. It seems he allows that some motives weigh heavier in his scales than others; but the heaviest, or predominating motive, determines the choice, or *will*. It is allowed that God sets motives before men for good; and I suppose either God or the Devil sets motives before men for evil; consequently, if God sets greater motives before men for good than the Devil does for evil, then God gains the man; if not, the Devil gains him. Now this is so absurd that Calvinism strains a point to qualify it, by saying, "God is a sovereign; he might set motives before all sufficient to bow their wills, but for wise and holy ends he will not:" however, he is sure to set motives before the *elect* sufficient to bring them in a little before they die. This is supposed by some to be good divinity and solid sound sense, while in fact it only serves to confuse the minds of such as believe it.

To tell about determining the *will*, and never tell us what the *will* is, is a subtlety calculated to confuse the mind. What is the *will*? Some have supposed the *will* was a property of the human soul; but no one has been able to designate that property from the other properties or faculties of the soul.

Some say it is a self-determining principle of the soul; but this is calculated to confuse the mind, and does not teach us what the *will* is. Determining principle; what is that? Why, to determine is to *will*, or choose. This, then, would be tautology: and to say the motive determines the will is worse yet. It is the same as saying the motive *wills* the *will*: it is not the man that *wills*, but the motive that *wills* the man's *will*. This is nonsense, when you allow that man is governed by *will*, and his *will* is governed by motive, and motive governed by God, or the Devil. According to this notion, our Lord, in order to speak properly, should have said, "Your *will* will not come unto me," instead of "Ye will not come unto me." You and your will are as distinctly two things as you and your walking are two things. It is you that *wills*; therefore the *will* is an action of the mind: it is not your *will* that *wills*, but *you* choose or refuse.

The notion that motives determine the will is calculated to confuse the mind, and to promote deception. We cannot expect unadulterated truths from those who are confused. If we get "white fibs," it is as much as we can expect; therefore the Methodists in a special manner must exercise patience; for we shall have no better times in New-England, or in America, until this confusion abates.

When ministers say it is not good to preach doctrines in time of reformation, I understand them to mean *their own* doctrines; that is to say, the doctrines that distinguish them from other denominations. In these parts it is understood that the Congregational Presbyterians are of opinion that it is not good to preach their doctrines in time of revivals; but I think it is not good to preach them at any time. They seem to trifle with their doctrine, as though it was not to be believed at all times; they can preach it or let it alone, for the sake of proselyting some to their order.

It is surprising that so many gentlemen and ladies of good natural abilities and accomplished education should join the Congregationalists or Presbyterians, while they are ignorant of the doctrines of Calvinism, which they hold to, and profess at the same time an aversion to those decrees which Calvin himself called *horrible*; yet they join in the full belief that they do not hold to Calvinism or the Saybrook Platform. These doctrines were not preached to them *before* they joined, because they were told that it was not good to preach doctrines at particular seasons. What are the doctrines, then, which these gentlemen and ladies pledged themselves to support and defend by their influence? Shall I say they do not know? This ignorance would be a disgrace to a gentleman or a lady. Shall I say they were deceived by a plausible pretext that these doctrines were not believed by the order they have joined? It will pain them to believe they have been duped. This, however, they will learn when the reformation abates; when those who have been warm in their first love begin to grow cold by reason of the trial of their faith, then Calvinism comes in to assure them that they cannot live without sin, and that they cannot fall from grace. A backslider's soul is comforted at once with this doctrine; but the more pious, who investigate the doctrine after they join, are amazed and grieved at such absurd notions. To oppose it seems to them to be wrong; besides, they are requested to say nothing against the doctrines, because the doctrines are great *mysteries*, and the written articles held by the minister are not the same as the Saybrook Platform. They are read over to them in a qualified manner; though the Calvinist doctrines are not expressed in them, yet they are implied, and so implied as to aid in confusing the mind of any one that would attempt a clear understanding of them. Finally, it is thought best not to puzzle our heads with doctrines; so they easily fall in with the notion that

It is not good to preach doctrine: yet, strange to say, they *pretend* to hold to very pure doctrines. Ask them if they believe in any doctrines? They will say, "Yes." Ask them what doctrines they believe in? They will say, "The doctrines of the Bible, to be sure." Very good; "But have you no particular doctrines that designate you from other Christian sects?" They will say, "Yes." "Where are they expressed?" "In our articles." "Where are your articles?" "Our minister has them." "Well, what are they?" They will say, "My memory is poor, I can't repeat them." Now all this is an ingenious way to evade a profession of the doctrine they have bound themselves to support and defend.

This and other specimens of ingenuity to secrete and evade a profession of their doctrines reminds me of a certain witness before a court in a case of assault and battery. In this case it was necessary to prove the bigness of a stone that was thrown. A witness was called and asked, "Did you see Edward throw a stone at John?" "I saw a stone, and I believe Edward threw it." "Well, how big was the stone?" "It was of considerable bigness." "How large was it?" "I should say it was a large stone." "What size was it?" "It was a sizeable stone." "Well, what size was it? You are a queer witness; can't you compare it to something, so as to give the jury some account how *big* it was?" "I should say, according to my best judgment, it was as big as a piece of chalk."

So it is with Hopkinsianists; they either do not know how, or they are not willing, to designate their doctrines, lest they should injure their cause.

At the present day but few join the Congregationalists that profess to believe in the Saybrook Platform. It is often said, "We believe as the Methodists do, or nearly as they do." It is for the in-

terest of the Congregationalists to have this opinion currently believed by the people; because, from a conviction that it is so, many join them. The horrible features of Calvinism are kept out of sight, lest their converts should leave them. Therefore they have articles drawn up for each separate church, not containing the honest expressions of Calvinism, though they imply the whole: yet, with all their wit and cunning, some of their articles express so much of Calvinism as to render them offensive to the good judgment of a pious person; therefore they have sometimes omitted to read such article, or, if they read it, they were careful to qualify them with soft epithets and accommodating language. Finally, the minister in some cases agrees that they may believe them or may not. Some gentlemen and ladies feel highly accommodated with this, and are well pleased with such an accommodating minister: of course they must join and support him. This craft is perfectly consistent with Calvinism, if God decreed it, and he must have decreed it if Calvinism be true; therefore ministers of that faith do not so much as dream that they are dissemblers.

I have said that at the present day but few join the Congregationalists that profess to believe in the Saybrook Platform. It is often said (and I may add very often, for I hear it or hear of it), "We believe as the Methodists do, or nearly so." And from this conviction many join them without acquainting themselves with the secrets hid in the private articles held by the minister. If they knew the secrets contained in those articles, or what they clearly and fully imply, they would know they were Calvinism. It is true the notion, or article, that "infants are in hell not a span long," or some infants dying in infancy are elected, and some reprobated, is kept out of sight. This is however implied in their notion of effectual calling and unconditional election. Repro-

bation is a word they do not like to use; its meaning is too well understood: they chose to say that God *left* them, or passed them by, for a wise and holy end. The word decree is more sparingly used than it was formerly; they choose now to say that God foreknew all things, though they mean the same as if they said God *decreed* all things. By this means the horrible features of Calvinism are kept out of sight.

If they were to preach, as in former days, that "infants were in hell not a span long," and (as some have said about forty-nine out of fifty) were reprobated, and all the reprobates were doomed to hell by a decree of God before the foundation of the world without any foreseen wickedness in them, not to say before God knew they would be wicked, —though, by-the-by, it is said, in the fifth article of their creed, that the elect were "elected without any foresight of faith in them"—so, then, the reprobates were reprobated before God knew they would be wicked, or, as they say, without any foreseen wickedness in them. If they were to preach this doctrine, I say, as they did in former days, many people would say no doctrine could be worse than this. But let me tell you, my friends, Hopkinsianism is worse, because they hold this doctrine and say they do not.

Dr. EZRA S. ELY says of Hopkinsianism, that it teaches the following doctrine. These are his words: "God moves, excites, and stirs up men to do that which is sinful; he deceives, blinds, hardens, and puts sin into the heart by a positive *creative influence*." Dr. Ely was a Calvinist.

The Rev. Charles Buck also was a Calvinist; and he says, in his Theological Dictionary, on the word Hopkinsian (p. 222, sec. vi.), "That the infinitely wise and holy God has exerted his *omnipotent power* in such a manner as he *purposed* should be followed with the existence and entrance of moral evil into the

system." Again, he says, in section vii., "That the introduction of sin is, upon the whole, for the general good." Again, he says, "It must necessarily follow that the introduction of sin is for the *greatest* good."

These sentiments of Dr. Hopkins, I am sure, are Calvinistic, and are made up of gross ideas. Is "sin for the greatest good?" Then sin is the best thing under heaven. By the effects, or fruits, we are to know the good or bad character of men, and the good or bad quality of things. If sin is for the greatest good, then the greatest good is a fruit of sin, and not of grace. Can any doctrine be worse than this? I think not; especially when its advocates hold it, and say they do not. We cannot say it is good, because it is prevaricating; and this habit is very unpleasant: while for any one to accuse them with it, and with white fibs, will hurt the feelings of some unless it is spoken in a very tender manner. Therefore, to avoid hurting tender feelings by what I have written (though I cannot make the words sound soft and pleasant by writing), I do most earnestly entreat the reader to pronounce the words "prevarication," "duplicity," "white fibs," with as soft an accent as possible; and if he should have a bad cold, by which his voice is stiff and grum, so that he cannot pronounce them softly and pleasantly, I wish he would take a lump of sugar, or a little molasses, before he begins to read, so as to aid him in pronouncing as soft as possible, always keeping in mind that Calvinism is so *horrid* and shocking without being disguised, that its best friends think it unwise to avow it, or "handle it, but with *special prudence* and care" (see Platform, p. 24). Therefore we must suppose (or hope, if we can) that those "white fibs" slip out inadvertently, in their modest attempts to profess ignorance and disguise the *horrible decrees*. Their methods of disguising what they cannot prove have confused them, and produces defection. They do not seem to have courage to re-

nounce what they cannot prove, and, to cover their disgrace, they seem to be fiddling about mysteries. This serves them as a private back door, at which they can slip out, or introduce their ignorance for argument. They seem to guess at their doctrines as they do of their sins, though they say *positively* that they commit sins daily; yet, when you ask them to name the sin they have committed, they cannot do it, they have to guess at it; and as all confused minds are more positive in what they guess at than in what they know to be truth, so it is with them.

But as true religion increases, Calvinism and Hopkinsian confusion decrease; and as they have sometimes preached Methodistically, though they have not come fully into the Methodist doctrine, yet they have so far that some have been awakened and converted, and are not only led to think that the Congregationalists hold as the Methodists do, but to feel the propriety of the doctrine of free salvation by grace through faith, and the impropriety of any doctrine to the contrary. If these converts hold out faithful, and their number multiply, difficulties will increase in the Hopkinsian phalanx. I am confident that while these Methodistical doctrines inspire humble Christians of any denomination, all human schemes will tremble and shake at the voice of truth from such inspired children of God.

Does human learning think to measure wisdom with God? What means this high boast of "qualified" ministers in New-England? What have they done? What are they doing? High boast of learning! while their modesty and humility are made to shine by a frank confession of ignorance, when they would defend their "high mysteries" called doctrines. This professing learning and ignorance is a policy most cunning and artful, calculated to check the common people in attempting to search into their articles. For if a learned and qualified minister is igno-

rant of the truth and consistency of those mysterious doctrines, what presumption it is for a man of common learning to pry into such hidden things. To reason with a learned minister while he is professing such ignorance is all lost labour.

I hope, my dear friends, you will believe me when I say, I pity the Congregationalists; I am sorry they are confused with Hopkinsianism; I believe many of them are sincere Christians. They have the glory of God in view, or at least they think so. "Their motive" (they tell me) "is to exalt God and debase the creature." But notwithstanding their confusion, they are solemn in preaching Calvinism in view of a "natural ability in man to love and serve God, a moral inability to love and serve God." Though this leads them to deal in contradictory notions, yet they verily think they are doing God service. I pity them, and I pity myself too; for I am not only a weak brother, but I live in a time and place where those confused opinions, like whirling hurricanes, blow around; if I try to hush them the cold blast of prejudice benumbs or frightens me, while "white fibs," like infected dust, arise to blind my eyes, that I shall not see the truth, and if I speak it sounds strange to myself. O! my brethren, if you never were in Bedlam, you can form no adequate idea of the confusion Hopkinsianism has made. Yet let me tell you, and tell you the truth too, that order and wisdom in some things are displayed worthy of commendation, as we read in Luke xvi. 8. Since their influence in their law establishment has abated or was lost, in profound wisdom they have turned their attention to begging money and raising funds. Much wisdom and systematic order are displayed in *this*, while the liberality of the people manifests a philanthropy worthy of the best of causes. It seems they love that which confuses them, or their confusion inspires them with a notion that they are supporting the gospel. Their addresses are prefaced with (not

with how much owest thou to my Lord ? but) "how much do you love the gospel ?"

Behold their wisdom in forming so many benevolent societies, and making them as *national* as possible ; and amalgamating them in a direct or indirect manner to subserve the interest of Calvinism according to Congregational policy.

The Education Society, Missionary Society, both foreign and domestic, Bible Society, Sabbath-school Society, Tract Society, Temperance Society, Peace Society,—these, or at least a part of them, are amalgamated so as to serve the purposes of the Presbyterian and Congregational policy ; which is, to secure large funds for their ample support if they should fail to obtain a national charter, uniting them to the civil powers in these United States, or uniting the civil power to them, so far as to give them universal domination. Herein is the wisdom of the learned and alleged qualified ministry displayed.

To raise funds, the following societies are formed and measures pursued:—1. The Charitable Society of male and female ; 2. Domestic Society, also of male and female ; and, 3. What is called the Rag-bag Society. In addition to these means of supply, some of the missionary ministers have made themselves a kind of peddling beggars, speculating in Bibles and tracts. For instance: he obtains Bibles from the American Bible Society, or some auxiliary one, to give away or sell ; and when he finds a destitute family, he proposes to give them a Bible on condition they subscribe to the Missionary Society one dollar and a half or two dollars, to be paid in one year. By this means he has the credit of giving away a Bible and adding a clever sum to the missionary fund. Who can say this is not wisdom ? The good cause of Bible Societies is made a means of begging money for missionary measures. Tract and Sabbath-school Societies are ingeniously made to serve their great cause of missions. *Other de-*

nominations of Christians esteem tract and Sabbath-schools very good institutions, as well as the Congregationalists; but they have not been quite so wise, to make money by them, as the Congregationalists have been. How ingeniously they will plead for a union with all Christians to promote the good cause, where money is to be obtained! How zealously they enter on the arduous labour and task of performing the work of a missionary, especially in the domestic field; not half so anxious about the *six hundred dollars* they are to receive as they are to form societies auxiliary to the American Bible Society, or American Temperance, or Tract, or Sabbath-school Society, in union! This sound of union acts as a charm; every lover of the cause is attracted by it, and has no objection to lend a helping hand: but it seems no denomination has so much as dreamed of making money by this means, except the Congregationalists. They, it appears, have taken the direction and control of all the money concerns of these national societies, and they know how to make one work a little money into another, so as to make all in an ingenious way feed the missionary fund; therefore the contributions from members of other denominations for Bible, Tract, and Sabbath-school Societies are directly or indirectly made to support a sect professing to be antisectarian, whose most earnest desire is to have all denominations unite their influence to help them to an establishment of their sect by law.

To accomplish this grand design, large funds are necessary, with great profession of liberal sentiments and love of union. To promote the grand design, wisdom and zeal are displayed to keep in operation those societies formed to supply their funds. The efforts of the domestic missionary, in sweet conjunction with the settled minister, give energy to all parts of the system. The charitable and benevolent societies are two or four, of male

and female, old and young, married and single: these societies are to pay what they can afford in ready cash. The domestic societies are two or four, of male and female, &c., and are designed to take in those that are not able to pay money, as well as those that do, and thereby pay in domestic articles more than they could pay in money; for instance, the men set apart a piece of land to plant or sow, and stick up a stake with a board or shingle fastened to it, on which they write, "Sacred to missionary purposes." Some have devoted a few rows of potatoes to this purpose; and I have heard it said by some that the potatoes devoted to this purpose grew larger and yielded more than those that grew in the rows beside them. Much good is done in this way. The women make stockings, socks, vests, pantaloons, cravats, towels, &c. for the Andover Institution, to accommodate "indigent" young men in their study to qualify them for the ministry. Knitting and sewing were not condemned by the New-Lebanon Convention in July, 1827; though females were not allowed by that Convention to "pray" where there were any men; however, they can knit and sew: and in my travels I have heard of some pious women assembling together to knit and sew for the Andover Institution: these meetings were called knitting meetings, and I believe they were conducted full as much to the glory of God as the deliberations of the New-Lebanon Convention.

But these domestic measures, especially the "Rag-bag" society, may seem to you diminutive and insignificant; but they are by no means a trifling source of revenue.

When you consider those benevolent societies amalgamated to subserve the interest and policy of the Congregationalists, and their profound wisdom in measures for supplies, the one appears so connected with the other, the whole serves as a well-tuned instrument of music in the hands of a skilful player to

arouse the sleeping energies of a generous people. The learned minister (like Dr. Beecher in his address to the charitable society) can elucidate the principles and designs of those societies as skilfully as the musician can strike the strings of his fiddle; so they can play the mournful dirge of Wretched, wretched land! or the pleasing sound of Revivals of religion! They make it sound mournfully when they tell us how few "educated ministers there are in our land," and how many "NOMINAL ministers that cannot read or write, but despise learning." Alas! how wretched are we! Again, a deeper tone of melancholy strikes our ear, when they portray the state of the heathen: we are told the heathen are all perishing for the want of Bibles and "qualified" ministers to preach to them. It seems the heathen, as well as many other sinners, even in this land of Bibles, must perish if they don't hear some learned man preach. When Obeki, the Indian from Owhyee, died at the school in Cornwall, Connecticut, a learned clergyman pronounced an oration at his funeral, in which he said, "That probably Obeki was the first of his nation that entered over the threshold of glory." But the learned man has not told us whether Obeki was the first God elected of his nation, or whether it was because Obeki came to the Cornwall school to be "qualified" for the ministry. No matter if he did not tell us; the fact is, those who have not a Bible, and hear some learned or qualified minister preach, must go to a bad place. "Oh," says Dr. Beecher, in his address, "while *you* read, *they* die and go to the judgment." He tells us that "seven hundred and fifty thousand *must die* in this Christian land destitute of the *means of grace*, before you can send to them one 'competent' religious instructor." This is an awful sound! on an instrument of more than four strings. Ah! this awakened sympathy in the people of his order; they rush forward to join the *charitable society*. Who would not give his money

to save souls from damnation? Behold! their sympathies are all awake. He that has no money to give is directed to aid the domestic and "Rag-bag" society. This "Rag-bag" society takes its name from the plan of hanging a sack, or bag, in the belfry of the meeting house for the women of the town to save their white linen rags, and when they come to meeting to throw them into the sack, or bag, as their offering unto the Lord for the support of missionary measures. This seemingly insignificant measure is no mean source of revenue. Suppose three hundred women in one town should each save only five pounds a year, this would make fifteen hundred pounds of rags, which are worth \$10 per 100. This would make \$150 a year from one town. Now, suppose that out of three thousand towns, or congregations, which is reckoned to them, only two thousand should each contribute a like sum in rags, it would amount to \$300,000 in a year! And if the same number of towns were to contribute in clothing \$150 each town, it would make \$300,000 more! And it is likely they have realized this; for I am informed that a number of towns have sent to Andover, in clothing, what was presumed to be worth \$300: and I am also informed that what is not wanted among the students is sent to slop-shops in Boston, or among the Indians, and other places, and sold (if the moths don't eat them), and the money sent to the general fund.

By this we see what a great revenue can be raised by seemingly insignificant means, when put in operation by a "learned" ministry. Also, we see that the female department alone, by their prudently saving rags, and industrious knitting and sewing, can contribute at least \$600,000 a year! And if the males should contribute an equal sum, it would make \$1,200,000 a year!

It is astonishing what success has attended the charitable society since the memorable year of 1814.

Dr. Beecher's address at that time has inspired the people with zeal to emulate the pure philanthropist. Indeed, their zeal is praiseworthy, and the wisdom of their conductors evinces the truth of our Lord's words, "The children of this world are wiser in their generation than the children of light." The "white fibs" in Dr. Beecher's address served as a shade in a picture to set it off to better advantage, especially the one that says "five millions in our land are destitute of the means of grace." This fib is hardly white; however, it served to excite sympathy, and sympathy will make a confused mind liberal.

If, indeed, they did realize \$1,200,000 in a year, we must acknowledge them a liberal people; and if they put all their money into funds, year after year, and only used the interest to educate "indigent" pious young men and support missionaries (as I have been informed they did), and if we suppose they have raised only one million a year for twelve years past, their funds must now consist of \$12,000,000; the interest of which, at six per cent., makes a yearly revenue of \$720,000. This would enable them to send out six hundred missionaries, with a salary of \$800 per year, to pay which would take only \$480,000, and leave \$240,000 for educating young men for the ministry. If we suppose them educating six hundred a year, at an expense of \$300 each, it would take only \$180,000, still leaving in their hands \$60,000 for contingent expenses.

This is doing business on a large scale: they could in thirty-eight years increase their funds to \$50,000,000, which is an imposing sum, and might possibly prove sufficient to bribe a corrupt Congress or a penurious Legislature, especially if the principle should prevail that "gain was godliness," and that ignorant men should buy salvation of the learned. If this principle should prevail, it would be desirable to have one minister to each thousand of the population, and have him sell salva-

tion at so low a price that the poor might buy it. There are some hard cases, as times are now, without a law-established religion. A few days ago I heard a complaint of one learned minister, who preached up election and decrees in a Calvinistic strain until he came to the improvement, when he informed the people that the doctrine he had preached did not concern *them*, and that *they* ought not to pry into it, because it would do them no good, for they could not understand it. After meeting, one man complained, and said it was a hard case that we had to pay a learned minister ten or twelve dollars a week to preach what did not concern them, and what he himself knew would do them no good, because they could not understand it. This is truly a hard case. But I am thinking it would also be a hard case if learned ministers should be left without a support. Therefore, in the wisdom of the wise, measures are taken to raise funds, that if the good people of this land should be enlightened, so as to refuse to hear Calvinism and "white fibs" preached unto them, the preacher is, notwithstanding, provided with funds, that he need not starve or suffer for want of a support, provided he did not preach.

It is supposed by some, that notwithstanding the love they have for the Calvinistic whim, they will yet preach so much of the Methodist doctrines as to deceive men with an opinion that they do not *believe* Calvinism. But Calvinism and "white fibs" are too well understood in New-England to meet the approbation of the lovers of truth. Besides, the truth is now gaining ground. Even many of the Congregationalists are now confessing truth stoutly: they love Methodistical doctrines without any mixture of Calvinism; consequently, as the Hopkinsian confusion abates, "white fibs" become more and more disgusting: and I hope and ardently pray that the blessing of God may be more abundantly poured out

on ministers and people. We have been favoured with reviving seasons, in which all good men rejoice.

A comparative view of the liberality of the Congregationalists and Presbyterians, with that of the Methodists, will show some things worthy of attention. We will suppose there are 2000 travelling preachers among the Methodists, whose salaries average \$250 each, and 2000 Congregational and Presbyterian ministers, whose salaries average \$600 a year; and allowing each an equal number of members and hearers, the Methodists would require \$500,000 to pay 2000 preachers, and the Congregational and Presbyterian would require \$1,200,000. By this, we see the Congregational and Presbyterian set a higher value on religion than the Methodists do; moreover, they pay more for their privilege; and if we consider the Congregationalists to number 160,000, and the Presbyterians 170,000, their whole number of communicants would be 330,000, while the Methodists number about 530,000,—at least 200,000 more than both the other; yet such is their liberality that they raise more money for the support of the gospel than the Methodists do. The Methodists must yield the palm to them in this thing; their wisdom and liberality are worthy of peculiar attention. The Methodists seem to make a great fuss in raising money for missionary purposes, but, after all, they get but little. Their itinerant preachers are not all paid; even the small salary of \$100 for a single man, and \$200 for a married man, is not paid. This defalcation is a grievous thing to the worn-out or superannuated preachers, widows, and orphans, as well as those who travel on poor circuits. It is presumed, by some, that the whole deficiency in these United States is more than \$50,000 in a year; and this deficiency is borne by about 500 preachers, chiefly the superannuated and supernumerary preachers. It would seem that the

Methodists are a stingy class of people, or the preachers are not wise to raise money. Some have said the Methodists are a poor people; others have said they were a stingy people, or they would relieve the distresses, at least, of those preachers who have worn themselves out in the ministry, and are now unable to support themselves. But I apprehend this is not the case; and, to apologize for them, I should say they are not so poor or stingy, but they are verily *deceived*; I say they are *deceived*. They have heard that the Methodists have a chartered fund, and the profits of the book concern; the avails of which all go to the support of the travelling preachers, widows, and orphans. This has a big sound in the ears of some preachers, and in the ears of a vast number of the members, though the interest of the fund and profits of the book concern, if divided to 2000 preachers, would not amount to \$10 apiece, while much of it is paid out to meet expenses to and from the general Conference, and otherwise; of course there is a less sum to supply the deficient preachers: but this is not known to many, therefore they are deceived and know not what is wanted. But when the dear people know of the distress of any preacher, they are liberal; for, not long ago, I witnessed the liberality of many at the funeral of an old worn-out preacher, yes, one who had preached more than forty-seven years. It was known at his death that his wife and family were suffering, that they were not able to buy a coffin and shroud to bury him decently—O how liberally did the Methodists who knew of it contribute to relieve the suffering widow, and bury her dead out of her sight—\$36 were collected in one day. Think of that! Can we suppose these were stingy people? No. I say, then, the appellation of stingy ought not to be applied to the Methodists; for if they were not deceived by that paltry thing called ignorance, and a chartered fund, they would show what they are. Why,

one brother arose in love-feast, very happy, and thanked God for a free gospel. He said, "I have been a Methodist these fifteen years, and it has cost me but one shilling;" some smiled at his simplicity, others were grieved, and I was informed that when he was inquired of why he had not given more, he said he understood the Methodists had a fund and a book concern, that supplied all their wants; but when he was undeceived in this matter he felt grieved with himself, and afterward gave more liberally: this shows also that they are deceived. But this will reflect upon the ministers in keeping or allowing them to be so ignorant. To guard this charge from being too heavy, I would observe that a certain modesty, *false or true*, has prevailed among the Methodists, insomuch that it is thought degrading for a minister to say much about money matters, except it is for missionary purposes, Sabbath-schools, Tract Societies, and the publishing fund.

As to the itinerant ministry, especially the worn-out preachers, if they suffer it as a disgrace to complain of it because they have served a good Master for thirty or forty years, and have been highly honoured in being the instrument of the conversion of many thousand souls—shall such men complain? O, shame on the man that would not suffer and die in so good a cause! "Brother," says one to me, "don't be discouraged, the Lord is a good Master; he won't let you suffer; he'll take good care of you." "Yes," I said, "if I suffer and die, the Lord will take me to heaven; and that will be taking good care of me." But we might further apologize for those who neglect to relieve the suffering preachers. They have given liberally into the missionary fund, (as you may see by the kind notice taken of it in the *Advocate and Journal*). It is pleasing to see and read the accounts of our liberality in this way; but when the dear man is called upon just before the annual Conference to give for the relief of the labouring

itinerant, alas! it is *corban*! he has given all he had to spare to the missionary fund: however, he sheds a tear, and as David said "My tears have been my meat," so the worn-out preacher has not only his own tears for his meat, but he has the tears of many others: if they would bottle them up, it might be to some purpose; for I have heard one worn-out preacher say he would give \$10 an ounce for tears, provided it would go to balance his claim. I thought then he only said it for the notion of it. It would look odd enough to bring bottles of tears from the circuits to pay the worn-out preachers' widows and orphans; but surely they ought to have something for their comfort, and to spill tears on the ground that cannot be gathered up, is a waste of affection; to bottle them would show that the Methodists are not stingy, but are an affectionate people.

We may not be so wise as our Presbyterian brethren in these matters; for though the number of Methodists are more than the Congregationalists and Presbyterians both, and though each member of them would have to pay about \$4 a year, and the Methodists only about 99 cents, this would make the Presbyterians four times more liberal than the Methodists; while their ministers show greater wisdom in obtaining a decent support for their settled ministers and raising ten times the money for missionary labours than the Methodists do, their people seem to pay this tax on their liberality without complaining half so much as the Methodists do. Ninety-nine cents a year would not be a very heavy tax for even a poor man that was not stingy or deceived: I am inclined to believe they are deceived, because I am loath to believe they are stingy. I have thought, if stingy Methodists and covetous Presbyterians and Congregationalists that tell "white fibs" should all be damned, it would make hell an awful bad place. But if we make due allowance for the frailty of human nature, can we not hope that a pleasant chiding

will mend the matter on all sides? Charity and patience are most excellent ingredients to happy the mind in time of trouble and fretful matters. I will venture something that a Presbyterian minister cannot live upon as small a salary as a Methodist, without complaining more than they do; therefore, though they have more money, they have less patience; and if one is reduced to poverty and dies, when his widow has not means to bury him decently nor buy a mourning dress, his surviving brethren will not feel more ashamed, nor contribute more freely to relieve the widow and hide the disgrace, than the Methodists did in the case of our worthy brother who had been almost fifty years a Methodist preacher.

Finally, the superannuated preachers among the Methodists complain as little as can be expected, while they have hopes of a better supply next year; and the best of all is, a hope of a glorious immortality, where they will

“Shout and sing their sufferings o’er
On that eternal, happy shore;”

where they will be sure to meet many who relieved them in their distresses here; and never be troubled with the stingy, or covetous, nor those that tell “*white fibs*.”

May the good Lord bless us all, and save us from every evil way.

I am, &c.

A—— P——

PHILOM'S
ADDRESS
TO THE
PEOPLE OF NEW-ENGLAND.

WITH
REMARKS ON THE PLANS TO ESTABLISH KING-
CRAFT AND PRIESTCRAFT IN THESE UNITED
STATES, AS EXHIBITED BY THE CHARI-
TABLE SOCIETY, IN THEIR AD-
DRESS, AND VIGOROUS AT-
TEMPTS TO BEG MONEY
TO
EDUCATE INDIGENT YOUNG MEN
FOR THE
MINISTRY OF THE GOSPEL.

Ye long heads, and strong heads, attend to my strains--
Ye clear heads, and queer heads, and heads with few brains,
Ye thick souls, and quick souls, and heads great and small,
And ye heads that aspire to be heads over all,

LISTEN TO AMMAH PHILOM.

NEW-YORK:

REPRINTED FROM AN EDITION OF 1817.

1832.



ADVERTISEMENT.

Philom was a little too severe
When first he did appear,
It being then a time of frost and cold
That froze the printer's types, and made him scold.
And *Philom*, too, was hurried to the life,
To view and review all the combin'd strife
Of philanthropic measures, to engross
All profit, honour, power, and force
To educate and qualify young men
To preach in missionary tours,
And tell the people when
God did decree their fate in wo or bliss:
And, if for wo, they cannot miss
Though all unite their powers.

But what though *Philom* was severe,
He 'd matter there, and matter here,
Enough to make a wise man mad.
What like oppression when it springs
From priests, and lawyers, and from kings,
To drain our purse,
And leave a curse,
By teaching men to lie, and cheat,
In begging money to complete
Their schemes, and make them glad !

But, then, a little too severe wont do,
Though he speak true ;
For if to make
A settled state
Some men run mad for gold,
And priests combine
To spend their time

In sounding trump, both long and loud,
In mournful strains, to teach the crowd
How wretched we
Shall always be,
Till church and state shall both agree
To warm us in their fold.

All, all's alike the same
Severe or plain,
If "God decreed all things that come to pass
It makes no odds to them, or me,
To think as one, or disagree;
All, all's alike the same,
None are to blame,
As true as Romans attend to mass.

But Philom don't believe this creed,
That all things were by God decreed,
No; he believes no such a matter.
Then read and hear him out
See what he's been about,
Where combin'd institutions play,
In sounding trump both night and day,
With groaning press,
That cannot rest,
But makes an awful clatter.

AN ADDRESS

TO THE

GOOD PEOPLE OF THE NEW-ENGLAND STATES.

FRIENDS AND FELLOW-CITIZENS,

On reading the late address of the Charitable Society written by the Committee of Supplies, of which Mr. Lyman Beecher, of Litchfield, was chairman, I find sentiments advanced, which, if carried into operation in the manner they have indicated in the address, will not only totally destroy your religious and civil liberties, but it will make that order, with all their charity, a nuisance to society.

To address you therefore on this subject, is the duty of one who is in the habit of thinking well of the good intentions of all religious societies and charitable institutions, and at the same time jealous of the rights of man. If I should hold my peace at this time, and quietly look on, I fear it would be a crime that I never could answer for to God or my country.

To prevent an evil of this nature, I would suggest a few things by way of remarks on that address, to stir up your minds to attend to your rights; and use your influence to prevent the Charitable Society from being a nuisance in New-England, by persuading them to relinquish their illiberal sentiments. The *professed* object they have in view, is "to assist in providing for our country a sufficient number of competent religious instructors." This object is

worthy of any religious people, if pursued with liberal sentiments. But if party spirit, illiberal-judging religious ministers of other orders, and a design to unite church and state, are connected with the object, let every honest man say, "O my soul, come not thou into their secrets; unto their assembly mine honour be not thou united." (Gen. xlix. 6.) To make ministers, then, appears to be the design of this society, and the way to make them is to educate young men at Yale or Andover College. At first sight this may not appear amiss; but when we take into view the politics, the by-rules, the principles, and designs of their conductors to unite church and state, we must say, no-good but much evil will arise to the souls of men throughout our land.

Indigent young men are then to be educated to make ministers. Of this practice, we have an example recorded in Scripture. Speaking of Jeroboam, 1 Kings xii. 31. *And he made an house of high places—and made priests of the lowest of the people which were not of the sons of Levi.*

Of indigent young men we would not speak disrespectfully. But of a Jeroboam that would make a college to make ministers of them in the principles of a union of church and state, we will say he causeth the people to err. To unite church and state, Jeroboam made two gold calves, and taught the people to believe, these are thy gods, O Israel. His priests ministered to them, and it is a doubt whether *man-made* ministers have not ministered to gold ever since, yet they profess to serve the Lord. But then to serve the Lord through gold and serve him through Christ are two things. By the lowest of the people we do not mean indigent young men, but men of low minds; men who would seek charity by inculcating falsehood, and crowd themselves into the priests' office without a call from God, looking no higher than a call from man, and a fair prospect of gain, to engage them in the ministry. Such characters are fit sub-

jects of contempt; but indigent young men who fear God we highly respect; and can view them in some sense as they are spoken of in the *address*, where it says, "the great mass of talent, and *PIETY*, and *ZEAL*, and hardy enterprise, lies in the middle class of society, and downward to the cottage of the poor." How the rich and learned will relish the expression, that the great mass of talent is in the lower class of people I cannot tell. But that talent, piety, zeal, and hardy enterprise are found in a good degree among them, may be allowed, without detracting from the higher class of society. But we learn from the phrase, that the clergy of the Charitable Society do confess, that some indigent men possess talent, piety, zeal, and hardy enterprise sufficient for the ministry of the gospel, and a proper education is the only thing wanting to complete their qualifications.

Here a fair question may arise. Whether a pious man with talents, might not be educated for the ministry without going to any college?

That a proper education is essential for the ministry of the gospel, is allowed; for nothing can be more absurd than for a man to undertake to teach a science he is not acquainted with. It is therefore essential, that in order that a man might teach the gospel, that he should understand it. The gospel is that science of salvation which gives us a knowledge of our sins forgiven. A teacher therefore should know this for himself; he should know the operations of the Holy Spirit of God, or he cannot teach the truth of this science. To preach the word is another important duty of a minister of the gospel; therefore the study of the Scriptures is important to qualify him, and to know the Scriptures is the way to be wise unto salvation. But this I apprehend may be acquired without going to Yale or Andover College.

It has been intimated that a man cannot understand the Scriptures, unless he have a knowledge of the

languages, so as to read the Scripture in the original tongue, and correct the errors of the translators. This is indirectly saying that the translators were not qualified to preach; and it is an impeachment of the wisdom and veracity of the translators, and of the learned critics also, who have written annotations on the Bible. But with all due deference to the learned clergy in New-England, I believe a man may acquire a suitable knowledge of the Scripture, by a prayerful study of them, with the critical notes which have been written on them, to qualify him to preach, without going to college, where some have learned the abstract nonsense that there is no heat in fire, or cold in ice.

Finally, if a man be not qualified to preach when he possesses piety, talent, zeal, with hardy enterprise and a good understanding of the Scriptures in the English tongue, it is, in my opinion, because God has not called him to minister, and not because he has not been through college. A call of God is essential to qualify a man for the sacred ministry; for it is not every pious man, nor every learned man that God calls to preach the gospel and administer the ordinances of his house. Therefore let Korah, Dathan and Abiram, take care how they intrude themselves into the ministry of the gospel, lest a new thing happen. or the earth open and swallow them up.

Some of those pious young men that are to be educated, may be called of God to preach for aught I know; but we are told in the address, that *illiterate men have never been the chosen instruments of God to build up his cause.* If they mean by this that God does not call illiterate men while they are illiterate, then those young men to be educated, are not yet called. What presumption is it then in the Charitable Society, to be picking up young men and sending them to college, for the Lord to call to the ministry; and to be Congregational ministers too! And if any

if them should not be called to preach, or the Lord should call them to be Episcopalians, or Methodists, or Baptists, then those young men must, according to the fifteenth article of their constitution, pay back all the cost of their education, if the committee of appropriations do not see fit to relinquish their claim. Who but a person of a low mind would obtain an education on such terms, and on such principles!

But that the principles taught at Yale and Andover Colleges, and promoted by the Charitable Society, may appear in their true colour, let us take a more full survey of the subject, and inquire who are the men and what their principles.

The official members of the Charitable Society for 1814, were as follows:

Hon. Tapping Reeves, President,
Rev. Samuel Marwin, Vice-President,
Mr. Charles Sherman, Auditor.

Committee of Appropriations.

Rev. Timothy Dwight, D.D.,
Mr. Jeremiah Day,
Mr. Benjamin Silliman,
Mr. James L. Kingsley,
Rev. Saul Clark,
Rev. Nathaniel W. Taylor,
Rev. Samuel Marwin.

Committee of Supplies.

Rev. Lyman Beecher,
Rev. Jedediah Morse, D.D.,
Jeremiah Evarts, Esq.,
Rev. Heman Humphreys,
Rev. Abel Flint.

Associational Committees.

Rev. Roswell Swan, Fairfield, west,
" William Andrews, " east,
" Erastus Scranton, New-Haven, west,
" Aaron Dutton, " east,
" Joseph Harvey, Litchfield, north,
" Bennett Tyler, " south,

Rev. Shubael Bartlett, Hartford, north,
 " Calvin Chapin, " south,
 " William L. Strong, Tolland,
 " Aaron Hovey, Middlesex,
 " Daniel Dow, Windham, original,
 " Abel M'Ewen, New-London.

Here are twenty ministers, one honourable esquire, and four privates; all combined to display of charity in New-England—not so n give, as to beg of others, and dispose of as to the principles of their address.

The principles I would call your particular at to are the following: I have been careful their own words, and you that have read the will readily recognise the sentiment, as well phraseology.

First. "There is a state of society to be and to be formed by an extensive combination of institutions, religious, civil, and literary, which exists without the co-operation of an ministry."

Second. "Illiterate men have never be chosen instruments of God to build up his ca"

Third. "Illiterate men, HOWEVER pious, command the attention of that class of the c nity whose education and mental culture is their own. But this class of persons, whose are not to be disregarded, will ever exert a p influence in human affairs; and THEY WILL RELIGION, and neglect her institutions, and the weight of their influence against the gospel its CHOSEN ADVOCATES are ignorant and un men."

Fourth. "It is not by preaching repentance faith exclusively, that the interests of religi promoted."

Fifth. "Now the civil welfare of the natio the interests of eternity, ALIKE demand the of qualified religious instructors."

Sixth. "If the overthrow of our religious institutions in this state would render our circumstances calamitous, theirs who have no such blessings are in fact as calamitous as ours would be."

Seventh. "To produce such a combination and such efforts, the wretched state of our country must be made known. The information contained in this address may with propriety, it is believed, be communicated on the Sabbath to all our worshipping assemblies; and the investigation commenced in it with propriety be continued, until a regular and minute account can be given of the religious state of our land. The newspaper, the tract, and magazine, must disclose to our slumbering countrymen their danger. The press must groan in the communication of our wretchedness; and from every pulpit in the land the trumpet must sound **LONG AND LOUD**; the nation must be awaked to save **ITSELF BY ITS OWN EXERTIONS**, or we are undone. In so glorious a work, we call upon the pastors and the churches for their co-operation. Nor do we anticipate that the call will be unwelcome and unheeded. If ministers do not feel in such a cause, and the churches redeemed by their instrumentality, we should despair of **EXTENDING SYMPATHY**, or obtaining help. It is our expectation that every church in the state will enlist as an auxiliary to this society."

Eighth. "Our nation is more deplorably destitute of religious instruction than any other Christian nation under heaven."

Ninth. "There is not more than 3000 educated ministers of the gospel in our land, leaving a deficiency of 5000 ministers, and a population of five million destitute of proper religious instruction. There may be perhaps 1500 besides, who are *nominally* ministers of the gospel; but they are generally illiterate men, often not possessed of a good English education, and in some instances unable to read or write; by them as a body learning is **degraded**.

With few exceptions, they are utterly unacquainted with theology."

These are the principal items that I shall remark upon; though a small blunder in their minute account of the several states, ought not to pass unnoticed, seeing it proceeds from learned men. In speaking of Rhode-Island state, they tell us, "that in the whole western part of the state, including a territory about 30 miles broad and 50 long, including about one half of the population of the state, there is but one educated minister." Now the blunder is simply this: Geography says that the extent of Rhode-Island is 47 miles long, and 37 broad. But the learned authors of the address, tell us of a territory of 50 miles long and 30 broad, in the state of Rhode-Island, which includes about half the population, and but one educated minister there. If Rhode-Island grows longer, it would be well to notice it; fifty miles would carry its bounds three miles over what it used to be. But I apprehend the bounds of the state remain as they were, only the authors of the address, desiring to show the wretchedness of our country, stretched Rhode-Island three miles beyond its usual bounds, and left but one minister of any importance with about half the population of the state. But I shall leave them with their blunder, and proceed to remark on the extracts from their address.

By those items we learn three things:

I. The principal design of the Charitable Society, viz., to unite church and state.

II. The method they propose to pursue to effect their object.

III. Their opinion of all ministers that are not of their order.

And first, To effect a union of church and state, they say,

"There is a state of society to be formed," &c

We are not to understand that a *society* is to be

formed. No; there is a difference between a society and the *state* of that society. A society may be in a flourishing or languishing state; in a state of prosperity, or suffering calamity. It is the state of the congregational society that is to be formed, and formed by an extensive combination of institutions, religious, civil, and literary.

In order to understand what state they design to bring their society into, we must notice the sixth extract, which says, "if the overthrow of our institutions in this state [of Connecticut] would render our circumstances calamitous, theirs who have no such blessings, are in fact as calamitous as ours would be."

It is a well-known fact, that the congregational religion and the civil government of Connecticut, are blended together by a statute law, and that there is no such compact in any of the states except the New-England states. Therefore to effect a union of church and state throughout the United States, is the ultimate design of the Charitable Society. The state of the Congregational Society, it seems, has never been formed only in New-England; and to form the state of it throughout the United States, they will now combine their religious efforts with the civil and literary policy; and when those co-operate with the educated ministry, their society will receive stability.

It is understood by some that the Congregational religion was founded on the Saybrook Platform, in the year 1708. It stood on this a while; but the learned divines were not able to make the common people believe their heterogeneous system; and though powerful means were used to reduce all to believe in this system, not excepting torture, until they rendered themselves a by-word among civilized nations and the neighbouring tribes of Indians, yet their attempts proved vain and wicked; inasmuch that of late years they have omitted to execute those laws so rigorously as formerly, and adopted some

rules of toleration, so that of late we hear of no Quakers hung at Boston; no Baptist whipped at the tail of a cart, or imprisoned for preaching what they conscientiously believed.*

I heartily wish the prosperity of the Congregationalists, on the principles of equal rights and fair dealing; not otherwise; for when they resort to illiberal principle and use duplicity, we ought not to pray for their success.

The combination of institutions, and co-operation of an educated ministry, demand our attention.

The institutions are denominated, religious, civil, and literary.

I. Religious.—Undoubtedly they wish all religious denominations to combine their influence to form the state of their society. But it is not likely that they calculate much on the combination of any other institutions, but such as are under their influence; such as their Missionary Society, Bible Society, Magazine Society, Female Benevolent Society, Charitable Society, Tract Society, and Newspaper institutions, that are partly religious and partly civil, &c. &c. &c.

II. The *Civil* Institutions.

The government of the United States, and the several state authorities are properly the civil institutions. These are to be combined with the religious and literary, before they can form the state of their society. But this union cannot be accomplished until men are placed in power whose minds accord with the Congregationalists in matters of religious establishment. And as our country is divided in sentiment of civil policy, into two parties, viz. Republican and Federal, as the Republicans have as a body, expressed their disapprobation of a union of church and state, and the Federalists have manifested their approbation, therefore the Congregationalists of New England

* See the History of New-England.

calculate on a combination of the Federalists with them, while they dread the influence of the Republicans against them: this makes them in those states so generally Federalists. Not that the Republicans are enemies to religion; no, they are as good friends to religion as the Federalists. But they are opposed to a union of church and state.

III. By literary institutions, we are to understand, 1st, Common Schools, 2d, Academies, 3d, Colleges. Newspapers, Tracts, and Magazines, are also to be comprised in the number of literary, therefore they must be highly tinged with the spirit of church and state, and teem with such matters as their conductors judge most proper to subserve the interest and plans of the Charitable Society. All teachers of common schools, of academies and colleges, must be sound in the faith of Congregational religion and politics, or they cannot obtain or retain for any length of time, a place as a teacher in any of those seminaries of learning.

These are a part of the ways (but the thunder of their power may we never feel) organized, to effect their object. Therefore when all these institutions combine their force, and have a co-operation of all the learned clergy of the Congregational order, of missionaries, and settled priests, something will be done—most certainly something will be done. And I am greatly mistaken if that does not come to pass which is written in the 2d Psalm, 4th verse—*He that sitteth in the heavens shall laugh; the Lord shall have them in derision.*

We shall see more abundant cause to believe this, when we survey the method of operation.

II. The method they propose is expressed in the seventh extract. They say, “to produce such a combination, and such efforts, the WRETCHED state of our country must be made known. The information contained in this address, may, with propriety, it is believed, be communicated on the Sabbath to all our

worshipping assemblies; and the investigation commenced in it with propriety be continued until a regular and minute account can be given of the religious state of our land. The newspaper, the tract, and magazine, must disclose to our slumbering countrymen their danger. The press must groan in the communication of our WRETCHEDNESS, and from every PULPIT in our land the TRUMPET must sound LOWE and LOW; the nation must be awaked to save itself by its own exertions, or we are undone."

When I first read this sentence, I paused to consider if I had ever read any thing that would compare with what was now to be performed by those combined institutions. And the affair of worshipping the golden image, set up on the plains of Babel by Nebuchadnezzar would not compare with this; for although they had all kinds of musical instruments to sound with, it was not to discover the wretchedness of the land by groans. I also thought of the uproar at Ephesus, in the days of Paul; in that was combined the priests of Diana, and the craftsmen; which comes as near to printers of newspapers, tracts, and magazines, as any thing. But this would not compare; for they cried, Great is the Diana of the Ephesians, while these are to cry wretched, wretched land! Finally, I thought of Don Quixotte fighting the wind-mill, and that ended my search after any thing to compare with the groaning and loud sounding of the Congregational trumpet and peals, to form the state of their society.

But seriously, if it is a truth that the United States are wretched, and its wretchedness not known, all who contribute to remove the evil, will be entitled to our gratitude; but I doubt whether our land is wretched in the sense they have given in their address. For though they say there ought to be one minister to each thousand population, which would require eight thousand ministers to supply eight millions. Now allowing this to be for the good of

the nation, we are then to inquire if there be not eight thousand ministers already in our land.

Our land is inhabited by people of different religious sentiments, and each denomination requires ministers of their own principles to profit them; and each denomination has a right to judge of the qualifications of a man to minister to them. And when they judge a man qualified to teach among them, and license or ordain him, then the law of our land recognises him as a regular minister of the order that ordained him.

Let us therefore inquire of the different denominations how many ministers they have that in their judgment are qualified to preach. I will set down what I think is the probable number among the principal denominations, and see what supply we have. And of the Congregationalists I will state the number given in their address, and if I have counted right, there is of

Congregational ministers,	1974
Baptists, say about	2500
Methodists, local and travelling,	3600
Episcopalians, about	1000
Quakers, about	500
Lutherans, about	100
Moravians, about	100
Roman Catholics, about	300

Total, 10,074

If this number is realized by those different orders, which I think is very likely, we may conclude that our land is not wretched for want of a sufficient number of competent religious instructors, unless it can be proved they are most of them bad men. This I would not undertake to prove; and whether they are all holy pious men or not I am not disposed

to judge; but that they ought to be, is my decided opinion.

I have noticed with grief, however that the authors of the address recommend a college-education as essential to qualify a man to administer the gospel and ordinances of our Lord Jesus Christ. But **PIETY** and holiness of heart and life they speak of as only subordinate to learning; for they intimate in the third extract that education has a tendency to make a man despise religion. And when they speak of the influence of pious ministers, they intimate that their influence "helps on the decline caused by depravity." Waiving the idea that education makes a man despise religion, I would ask does piety increase depravity? or help on the decline caused by depravity? To say "we cannot expect they will raise society above their own level"—this does not prove it. If pious ministers can raise society to their own level of piety, would this help on the decline caused by depravity? I cannot think those charitable gentlemen believe piety increases depravity; for such talk is too much like one whose head is full of strong drink.

Now supposing there are only three thousand ministers in our land, and all men of great talents, members of the Charitable Society, who could say with the poet,

Not in the tombs we pine to dwell;
Not in the dark monastic cell,
By vows and grates confin'd;
Freely to ourselves we give,
Constrained by Jesus' love to live
The servants of mankind.

Would not three thousand such ministers, with the aid of only six thousand pious ministers of smaller talents, be sufficient to supply eight millions with religious instruction, that none need to perish for lack of knowledge? I think so. But if the

greater part of those ministers were like those spoken of by the prophet, "thy watchmen are all dumb dogs, that cannot bark, sleeping, lying down, loving to slumber," &c., that preach only for the gain of money; this would make an exception to the general rule. Then would our land be wretchedly cursed with an ungodly ministry; and the Charitable Society might with propriety disclose its wretchedness, and cry, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night;" because men professing godliness keep not the laws of God.

But if this is not the case, why is our land pronounced wretched? And why need the press GROAN? Or the trumpet to sound long and loud? And why are combined institutions to exercise their mighty functions? Do the Charitable Society mean to impose ministers of their own making on the Episcopalians, the Methodists, the Baptists, the Lutherans, and the Quakers? Are those orders to be denied the privilege of choosing their own ministers, and judging of their qualifications?

And must a poor young man educated by charity, under the influence and in the politics and doctrines of the Congregationalists be imposed on Episcopalians, Methodists, Baptists, Lutherans, and Quakers? Would they be pleased with it? Verily, no.

But rather let us inquire whether it be their ostensible design to educate indigent pious young men for the ministry that they beg money; or endow a College with sufficient funds to educate their own sons for the ministry. It is possible that this is their ultimate design; while the education of indigent pious young men is a pretext in order to give a sound or tone of true benevolence to their institution, and enable them to beg money with better success. Any sum for disinterested benevolence now. But when they have succeeded in begging three or four millions of dollars, that the interest may defray the expenses of

the board and tuition of all their sons and daughters, then they will be highly *interested*, and the number of indigent pious young men educated by charity will be few.

A great sound of benevolence has a powerful influence in exciting the sympathy and raising the liberality of indigent pious people. Who would not give something for so liberal and disinterested a work? If, however, it should appear in a future day, that all this loud sounding of the trumpet was only to endow a College for the education of ministers sons free of expense, while indigent pious young men were the pretext, would not the indignation of the many whose sympathies had been raised by the sound be felt to the injury of true religion?

But the combination of civil, religious, and literary institutions, co-operating with an educated ministry, might possibly force them to support such a Congregational minister. But this cannot be done while the present Republican constitution is in force in our favoured land. And this they well know. Therefore to change the constitution at least so as to unite church and state is their ultimate design; and in order to do this, their principle and practice go hand in hand.

Their principle is stated in the 4th extract. They say the civil welfare of the nation, and the interests of eternity **ALIKE** demand the **AGENCY** of qualified religious instructors.

By **AGENCY** in civil matters, we understand an **OFFICE** that shall give them power to act in civil concerns.

What offices they intend to hold in civil government they have kept out of sight. This will be known, however, when they succeed to form the state of their society. We know how it is in old England, and we have reason to believe they will pattern after the nation whom they acknowledge to be the bulwark of their religion.

In old England, a certain part of the qualified religious instructors are endued with the office of spiritual lords, and hold seats in the upper house of government. When the clergy therefore of the Congregational order succeed to change the constitution of this country, and crown a king, then some of them will lord it over the people worse than they do now. And now it is bad enough. But then, passive obedience and non-resistance will be felt in a twofold sense.

And that they do intend to change the constitution of this nation as soon as they can, is not only evident from the address, but from the part they took and acted in the late Hartford Convention.

Before I speak of this affair I would observe, that the Congregational ministers in New-England are almost all *Federalists*, from an expectation that if that party prevail, they will obtain such modification of the constitution and laws as to establish them throughout the nation as they are in New-England. And that party in politics have calculated on their help: but it will be seen that instead of affording help, they have done them a serious injury. If it be asked how; I answer, by uttering slander and false prophecy. They began with many falsehoods about Mr. Jefferson; then about his administration. They prophesied that Mr. Jefferson and the Republican administration would tear down the meeting-houses, behead the priests, make the women common, burn the Bible, destroy society, and what not. All this was false, and a slander not only of the officers of the government, but of the Republic too. But none of these things have come to pass, therefore they were false prophets. However, the good-hearted people heard it so often and so solemnly in and out of the pulpit, by their good minister, that they really thought there was danger somewhere; and therefore to prevent the supposed evil they voted the Federal ticket.

Mr. Beecher (or the Charitable Society) says the press and trump must groan and sound the wretchedness of our land. By this we see a combination of the priests and printers formed; and while vulgar abuse of the president and administration flows from the press, more refined slander is uttered in the pulpit. Their prayers are bitter complaints of the government and rulers of these United States, and their sermons are studied declamations against the rulers. The Rev. Dr. Parish of Byfield has distinguished himself in oratorical declamation. A few extracts from his sermon preached (or read) on fast-day, April 7, 1814, will be a fair specimen of Congregational declamation, and show clearly that he and his clerical brethren were instrumental in fomenting opposition to the administration in the most dark and critical time of our late war with Great Britain, and thereby made the evil of war worse, and demoralized the people by fomenting division, and encouraging evil speaking and murmuring, which gave rise to the Hartford Convention, which was only calculated to disgrace their party, and increase the evils of war.

Read, then, the extracts from the sermon. He says:—

"The Israelites became weary of yielding the fruit of their labour to pamper their splendid tyrants. They left their political woes. *They SEPARATED. WHERE IS OUR MOSES!! Where is the rod of his miracles! Where is our Aaron! Alas! no voice from the burning bush has directed them here.*"

"There is a point!—There is an hour—beyond which you will not bear;" "such is the temper of American Republicans, so called. *A new language must be invented before we attempt to express the baseness of their conduct, or describe the rottenness of their hearts.*"

"New-England, if invaded, would be obliged to defend herself. Do you not, then, owe it to you

children, and owe it to your God, to MAKE PEACE for yourselves?"

"You may as well expect the cataract of Niagara to turn its current to the head of Superior, as a WICKED CONGRESS to make a pause in the work of destroying their country while the people will furnish the means."

"Alas! *we have no Moses to stretch his rod over the seas.* No Lebanon, nor Carmel, nor Zion invites us across the deep."

"The Republics of Rome and Venice, and perhaps another which ~~ALONE~~ exists have been as oppressive as the despotism of Turkey, Persia, or Japan."

"Should the English now be at liberty to send all their armies and all their ships to America, and in one day burn every city from Maine to Georgia, your condescending ~~rulers~~ would play on their harps while they gazed at the tremendous conflagration."

"Like the worshippers of Moloch, the supporters of a VILE administration sacrifice their children and themselves on the altar of Democracy. Like the widows of Hindostan, they consume themselves. Like the frantic votaries of Jugernaut, they throw themselves under the car of their political idol. They are crushed by its bloody wheels."

"The full vials of despotism are poured on your heads. Yet you may challenge the plodding Israelite, the stupid African, the feeble Chinese, the drowsy Turk, or frozen exile of Siberia, to equal you in tame submission to the POWERS THAT BE."

"Here we must trample on the mandate of despotism! Or here we must remain SLAVES for ever."

"You may envy the privilege of Israel and mourn that no land of Canaan has been promised to your ANCESTORS. You cannot separate from that mass of corruption which would poison the atmosphere of paradise. You must in obstinate despair turn

down your necks to the yoke, and with your African brethren drag the CHAINS of Virginian despotism, UNLESS you discover some other mode of ESCAPE."

"Has not New-England as much to apprehend as the sons of Jacob had? But no child has been taken from the river to lead us through the sea."

"If judgments are coming on the nation—if the sea does not open the paths, where, how, in what manner will you seek relief?"

"God will bring good from every evil; the furnace of Egypt lighted Israel to the land of Canaan."

"What sooty slave, in all the ancient dominions, has more obsequiously watched the eye of his master, or flew to the indulgence of his desires more servilely than the same masters have waited and watched, and obeyed the orders of the great Napoleon."

"Let every man who sanctions this war by his suffrage or influence remember, that he is labouring to cover himself and his country with blood. THE BLOOD of the slain WILL CRY FROM THE GROUND AGAINST HIM."

"How will the supporters of this anti-Christian warfare endure their sentence—endure their own reflections—endure the fire that for ever burns—the worm which never dies—the hosannahs of heaven —' WHILE THE SMOKE OF THEIR TORMENTS ASCEND FOR EVER AND EVER.'"

"The legislators who yielded to this war, when assailed by the manifesto of their angry chief, established iniquity and murder by law."

"In the first onset (of the war) moral principles were set at defiance; the laws of God and hopes of man were utterly disdained; vice threw off her veil, and crimes were decked with highest honours. This war not only tolerates crimes, but calls for them.—Crimes are the food of its life—the arms of its strength. This war is a monster, which every hour gormandizes a thousand crimes, and yet cries 'give,

give.' In its birth it demanded the violation of all good faith, perjury of office, the sacrifice of natural impartiality. The first moment in which the dragon moved, piracy and murder were legalized. Havoc, death, and conflagration, were the viands of her first repast."

"Those western states which have been violent for this abominable war of murder,—those states which have thirsted for blood, God has given them blood to drink. Their men have fallen. Their lamentations are deep and loud."

"Our government, IF THEY MAY BE called the government, and not the destroyers of the country, bear all these things as patiently as a colony of convicts sail into Botany Bay."

"To raise army after army to be sacrificed, when the English DO ALL WHICH IS POSSIBLE to soften the rigours of captivity, by kindness to the prisoners, which they have taken by thousands and thousands, restoring them to their families without a ransom, and WITHOUT THEIR REQUEST:—to carry on such a war, after its only avowed cause has been removed, is it not the lawless attack of Goths and Vandals; the daring pillage of WILD ARABS; a licentious outrage upon all the principles of Christianity; an impious abandonment of Divine protection?"

I need make no comment on these extracts. They show clearly that Dr. Parish is a great friend to England, and an enemy to Republican government; a man gifted in the art of declaiming and abusing the rulers of our land.

It would seem from these extracts, that Dr. Parish believed war to be a great sin, and that the rulers, with those that obey them to resist the laws of Great Britain, must all burn in hell, for opposing the right of Great Britain to rob us on the sea, and impress our seamen and enslave them. But Dr. Parish is not opposed to war. No; he has a fixed principle. Strange as it may seem, Dr. Parish is willing this

nation should be at war with France. But don't mistake. I doubt whether he would be willing to be at war with France, unless by that means our own government could thereby undergo some change, so as to make it necessary to unite or establish the Christian church by civil law; and if so, the Congregationalists must be the favoured order, and that would fix or form the state of society so much desired by the Charitable Society. In order to know Dr. Parish's fixed sentiment without any mistake, I will give you an extract from an oration he delivered on the 4th of July, 1799. But be it remembered, that at that time, it was understood in New England, that if the Federal party succeeded in the measures which some had proposed, that their intention was to establish religion by law.

With this in view, the good doctor displayed his powers of oratory. He was in favour of alien and sedition laws, which some remember by the name of **GAG LAWS**. He was also in favour of taxation, without assigning any good reason for it. But his oration was designed to stir up the people to war against France, let it cost what it would, in order to bring about an establishment of religion by law, &c., therefore the reader will peruse the following extract with peculiar attention. The doctor said,—

“It is a time of day that requires cautious jealousy; not jealousy of your magistrates, for you have given them your confidence; but of those who slander their administration. To be jealous of your rulers, would be as if a person were to choose a bride from all the beauties of the world, and then instantly without cause be jealous of her alone. **YOUR PUBLIC CHARACTERS ARE YOUR OWN CHOICE.**”

“Watch those ungrateful souls who murmur about taxation and oppression, the burden of government and religion. They have fellowship with our enemies—they are traitors to God and Christianity. Be jealous of those who declaim against alien and se-

dition laws; they probably have a hankering for lying and rebelling themselves. In a word, let honest men, let the friends of God and humanity spurn from their embrace every man who trifles with his father's religion, the hope and salvation of the world, who alarms weak minds with the designs of government; who discourages the most formidable means of defence."

"It was the sword which gave courage to declare independence. Such is the present state of human nature, that nothing but the sword can defend our independence. Never, never while there is a crimson drop in your heart, will you suffer an armed foe to breathe your native air! *Cursed be he that keepeth back his sword from blood; let him that hath none sell his coat and buy one. The contest is desirable.*"

The sentiment displayed in the oration is quite different from the one in the sermon; but the disposition and motive are the same, viz., to inflame the mind with prejudice against so much of our good government and administration as goes to secure freedom and equal rights to all denominations of religion, and to advance the party that would more especially favour them, by altering the constitution of government so as to admit their favourite scheme of forming the state of their society by an establishment by law.

But the war with Great Britain aroused them to make a bold effort to demolish Republicanism. Great Britain (it was said by this kind of politicians) was the only nation that was warring to defend religion. True, very true, when we say they were warring to re-establish popery and the inquisition in France, Spain, and Italy! And as the principle of government that establishes the Roman church, is essential to establish the Congregational church; and until this principle can be obtained, they can never form the state of their society to their own liking, and this principle of church-and-state religion fired the

whole soul of the good Doctor and his brethren. But finding the bulwark of their republic attacked by this republic, their zeal flamed times hotter than it was wont to, and led them to preach, and pray, and talk with lengthened phrase. Dr. Parish; and though they did not cry, Great Diana of the Ephesians, yet they did say, Great Diana of our religion—and Great Britain their bulwark. They plead a tender conscience scarce any act of congress but wounded their conscience, and set them full of doubts and conscientious scruples, sometimes about crossing lines, and about the majority ruling the minority, and whether a superior should rule an inferior, and whether the president with the authority of congress should rule a governor of an independent state, and whether the officers of the regular army should command over the officers of the militia, and whether the state had not a right to command the militia of the state, notwithstanding the constitution of the United States. Finally, after their consciences had been chafed and wounded with these things so long a time, they concluded to have a Convention of men to meet at Hartford, to devise some way to save themselves. And in order to make this assembly respectable, and to produce some great effect, the priests of the Federal party ordered fasting and prayer. A concert of prayer was commended for them, and attended to for several weeks before the Convention met, and continued the time they sat. The first day of their meeting was a day of fasting and prayer. So they fasted and fasted, and prophesied.

I have nothing against men's fasting and prayer, but it is wrong "*to offer the sacrifice of fools.*"

This convention met the 14th of December, and after sitting three or four weeks, in which they made out a long invective against the constitution and government of the United States

this I call the dying groan of the Hartford Convention. And now the priests are making an image to this dead Convention. The Charitable Society are employed in this work: the image will be seen and heard when the combination of institutions, with the co-operation of the educated ministry, are effected. Then we shall hear another groan like the dying Hartford Convention. Invectives and bitter railing against the rulers, to make the people believe themselves wretched; they will sound the trumpet long and loud; the press will groan; and in order to excite sympathy and obtain help, pastors and churches unite to sound wretched, wretched land! There are five millions in our land destitute of the means of grace! This is affirmed for a truth; but preaching long about it, wont make a truth of it: they have designs, however, in affirming it; and I suppose one design is to awaken sympathy in the people to give money for the education of their kind of ministers. I am not willing to believe that they have the dishonest design of a pick-pocket, who, when he is about to pick your pocket, will draw your attention to something foreign. See yonder the smoke of that burning mountain, says a pick-pocket, and while you eagerly look to ascertain where the smoke is, he steals your pocket-book, and you find his burning mountain nothing but the smoke of a chimney at a distance. He laughs at his own mistake and you smile, and so it passes off as a harmless joke. But he has got your pocket-book, and you have no evidence to convict him of the crime.

And I should be sorry to have the people duped into sympathy to get their money from them, though I know that some beggars in our country have represented their sufferings or wretchedness to be greater than it was, and thereby raised the sympathy of the people and obtained charity of some that were ignorant of their true state. I recollect a circumstance

that occurred in Jersey and New-York some ago. Two men in the Jersey made them a house of sticks and thatched it over with straw in their old hats, and set fire to it and it burnt & they then went over to York begging. They for a melancholy fact that they had their house with all they had in it; some people gave to liberally; but others doubted the truth of their inquiry was made, they were proved guilty of hood, put into bridewell as disorderly persons punished according to law. If I knew that Charitable Society were guilty of a like deed could wish they might be detected and punished accordingly. Whether their motives are good or I believe the combined efforts of their institution religious, civil, and literary, and the learned ministry co-operating with this institution will effect something, but I do not believe church and state will be united by it.

However, they call most emphatically on the to groan, and assign as a reason, that the nation must be awaked to SAVE ITSELF BY ITS OWN EXERTIONS.

Alas! has it come to this? Do the Congregationalists believe in the merit of works? No, reader was only an ebullition of their minds; undoubtedly for a moment their minds were big with ideas; Quixotte-like, they viewed their combined institutions all in motion—their awful groaning preparations their long and loud sounding trump would awake people in such a manner, that they would be able to save themselves by their own exertions, without the grace of God. But really I believe the people either think their groaning and loud sounding like the savage war-whoop or Indian yell, or else view it as the rant of some mad fanatic. For who would groan and preach long and loud throughout our land, crying wretched, wretched land! save yourself by your own exertions or I AM UNDONE. The address says we, that is WE MINISTERS are und

What a furious zeal inspired Mr. Beecher and Dr. Morse when they wrote this !

It is surprising that men of learning should believe that our country is wretched because its civil constitution will not allow of a union of church and state. Suppose they should succeed to form the state of their society and establish themselves throughout the nation, how would the law of establishment read ? Would they allow of liberty of conscience ? No. If it allowed of toleration it would be as favourable as we could expect, while all must pay to support them. We shall expect their law will oblige the people of the several towns to have a minister and pay taxes to the nation, and their priests will be paid from the public money. Then will their king and queen be a nursing father and a nursing mother, according to their many prayers and most hearty desires.

Other denominations must not only pay to support the standing order, but they must not believe or preach any doctrine that is contrary to the will of the king and queen, or that would wound the favoured order. If they should, the old practice would be revived, viz., whipping at the tail of a cart, imprisonment, banishment, or hanging, as they did the Quakers at Boston. (*See the History of New-England.*) I verily believe that if our land is not wretched now, it would be then ; and even now the loud-groaning press and sounding trump make the state of society very unpleasant.

Only view the efforts of those institutions in their separate capacities, and judge by their fruits what effects it would have on the community at large when combined to effect their grand object.

The Missionary Society sends forth ministers, it is said, to teach the heathen. This sounds well ; but the truth is, not one in fifty go among the heathen ; but the sound is fixed and published abroad, like the Pharisees' trump, before they gave alms, when they gave not much, if any thing ; but the sound is fixed

to pave the way to the good graces of the people, so they pass through the vacant towns, to see where they can find a place, as we read of the Levites, Judges xvii. 8, and preach sermons, prepared for the purpose, to beg money to educate indigent young men for the ministry, and to swell the Missionary Society; they tell the people there are five millions in our land destitute of means of grace." This falsehood is pronounced to them with a solemn affecting accent.

But view them in their declamations against the nation. If they find a town destitute of a Congregational minister, they declare it wretched. If there is a minister of their order, and he can obtain a salary of about \$800 a year, because Episcopalians, Methodists, or Baptists, are in the town, and the people have certificated to that effect, the town is wretched. And if a state legislature will hear their petitions, to make laws to favour their religion, they represent it a wretched state,—a wretched people.

And in order to keep themselves in credit with the people, and make themselves honourable ministers, they write accounts of reformations. If they meet with any revivals of religion among the Presbyterians, or any other denomination, they are so kind as to write (if they write any thing about it) in a manner that shall represent it as a fruit of *their* missionary labours, or the labours of the *settled* ministers. They furnish their magazines and newspapers with missionary news.

I will give an instance or two of their claiming the honour of the labours of others. Some time ago a gentleman read an account, in the newspaper, of an awakening in the parish of Mr. G——, of W——. The gentleman saw Mr. G——, a few days after, and congratulated him on the happy news of an awakening in his parish. Mr. G—— was surprised, and said it was all a mistake, there was no aw

ing in his parish. Why, said the gentleman, I read the account in print. Ah! well, said Mr. G——, I believe there has been some awakening among the Methodists.

Another instance of their ingenuity occurred last year. From the month of May till September, five or six missionaries prepared to sail from New-England to the Island of Ceylon, in the Indies. Their newspapers teemed for some time with the account of their sailing. They paid themselves many fine compliments for their goodness in sending out missionaries. They expressed hopes of success to them, and that the people of this country would be liberal to promote and support missionaries. Some time in the winter after, I saw the following account in one of their papers: "We have heard of the success of the missionaries that were sent to the Island of Ceylon; the king of the island, and some of the nobility, have been converted, and a number of the people, and that the British agent in that island had wrote to England for fifty more missionaries." This news would give the common readers of their newspapers a high opinion of the New-England Missionary institution, as the account did not say the success of the missionaries that sailed from New-England, or some that sailed from Old England; but the truth is, this news of the conversion of the King of Ceylon arrived in New-York, and was printed by the Methodists, about the time that these missionaries sailed from New-England, with an account of the death of Dr. Coke.—The true story is this: Thomas Coke, LL. D., and Bishop of the Methodist Episcopal Church, sailed from England about two years before, with six other Methodist missionaries, for the Island of Ceylon. The doctor died on the passage; the other six proceeded on to the Indies, and were successful in preaching the gospel to the king, the nobility, and common people. The king, with others, were converted, &c., and the British agent

in the island, wrote to Dr. Clark, in London, to send fifty more missionaries. Dr. Clark is one of the greatest literary characters in Europe, and has been (by the request of the Bible Society in London) stationed by the Methodist Conference, in London, year after year for several years, that he might assist in translating the Bible into some languages that the Bible Society could not well perform without him, and take charge of the foreign missions; therefore the British agent directed his letter to him.

But, now, for the New-England Missionary Society of Congregationalists to publish mission news without designating the class to which the credit belongs, and so as to have their readers place the credit to their missionaries, is a pious fraud, and a violation of that rule of the gospel which says, "Give honour to whom honour is due."

Whoever reads the Baptist Missionary Magazine, will see that they give to every denomination of missionaries the credit due to them. I ardently pray that the Congregationalists would take example by them, in future, and have no more pious frauds practised on the people.

When a man cannot maintain his honour by his own good behaviour, it will do him no good to claim the honour that belongs to another, or to seek the honours of the world. God saith, "They that honour me I will honour." If the Congregational missionaries publish, as they have done, the revivals of religion, without allowing the credit to others that have been evidently instrumental of good, they will doubtless deceive many, and keep themselves in a sort of credit among men; but their real honour is in the dust: none but ignorant or deceived souls will believe them. To hold our peace, and say nothing against their institution, is painful, and to speak out plain will provoke the thunder of their combinations; their horrid groaning presses would attack the fairest character in the nation; but let them

groan, and sound, and howl, if they will! We may as well speak out now, as at any other time, for civil society at large, and domestic tranquillity, are disturbed by these beggars in masks.

What gentleman's kitchen is not assailed by the cent society, to drain a few cents every week or month from that source? What gentleman's daughter has not been invited to join the cent society, and thus turn beggar for their priest? Young men advised to form societies to raise money to support the combined institutions? And how many Sabbaths have been polluted by the priests, in reading the address of the charitable society, and remarking upon it? And how many priests have asserted with a positive air, as though no one would dare to contradict it, that there were five millions in our land destitute of the means of grace! And has not this falsehood been repeated, again and again, for the purpose of exciting the sympathy of the people to give? How have those learned missionaries exhibited the wretchedness of our land, and the state of the people in Bombay, or the Indies, until they had got themselves and their audience all in tears, and then began to beg, saying, would you not give something to supply those that are perishing for want of the means of grace? And how many little children are exhorted to beg of their parents, and save all their pennies to give to their priest?

Let us view the injustice of the legislature, who received of the stockholders of a certain bank the sum of \$60,000 dollars, which the donors desired the said legislature to apply as follows: \$30,000 to Yale College, \$20,000 to the College of Physicians, and \$10,000 to the Bishops' Fund. The first and second items were disposed of according to the wish of the donors; but the \$10,000 dollars for the Bishops' Fund, contrary to all liberal principles, was refused for the Episcopalians' Fund, and applied to Yale College.

I would propose to send some missionaries to the Charitable Society, to teach them to be civil, and to reform or regulate their groaning, and long and loud sounding, through all their pulpits, so as not to disturb the peace of civil society in our land. I would volunteer for one, as difficult as the task is; I would beg of them to moderate their passion a little, and not run mad for the sake of money.

Fellow-citizens, you may possibly think that the address will not do so much harm to your liberties as I suggest, because a report has gone forth that they have called them in. But they cannot call in all, and if they should, that would not alter their design expressed in it in the least, for they will undoubtedly continue to "*investigate*" the subject until they accomplish the object designed by it. And though this is a bad subject, yet when a bad subject is recommended to the public on the Sabbath, in a solemn manner, by learned and worthy characters, as the Rev. Jedediah Morse, D.D., author of our Geography, Timothy Dwight, D.D., President of Yale College, and twenty more of minor importance, you will allow the subject demands serious attention, for the people in New-England are in the habit of believing the testimonies of great men that bear sacred titles. Most certainly such gentlemen ought to be respected; but it may be supposed that such gentlemen may be mistaken, and are mistaken. Also I will allow that it is possible they may have been imposed upon in this matter by an overheated zealot of their party, who might have been the author of the address; and while he succeeded to raise the sum of thirty or forty thousand dollars, under the specious name of charity, by his eloquent declamation against other orders, and the fulsome egotizing of his own, those more worthy characters might have been so elated with the prospect of money, as thereby to let down their importance before they knew it.

I do not say that Mr. Lyman Beecher, of Litchfield, is this overheated zealot, however overheated he may be; for though he signed the address, he signed it as a chairman of the committee, and the address of the Charitable Society; therefore the body of the said society must father it. Undoubtedly, when the committee had drafted the address, the society examined and approved of it; therefore, as Dr. Morse, and Dr. Dwight, and several other gentlemen are members, and official members too, they are justly chargeable with it, and accountable for it.

We will now, in the third place, notice the opinion the gentlemen of the Charitable Society have of ministers not of their order.

Let us ask Dr. Beecher and Dr. Morse if, upon a dispassionate review of the subject, they would say that the ministers of the Episcopalian church, the Lutherans, the Methodists, the Baptists and Moravians, are generally "illiterate men, often not possessed of a good English education, and in some instances unable to read or write. By them as a body learning is despised. With few exceptions they are *utterly* unacquainted with theology."

Suppose we acknowledge that some have not a good English education, would it be right to say that any of them despised learning? I never knew one that despised learning; though I have known some that despised a fulsome boast of learning. But is it candid or just to say that the ministers of other orders than the Congregationalists, as a body, despise learning? No; it is nothing better than a sarcastic banter, that no real gentleman would approve.

I will state a few instances in which the Congregational ministers use words, and teach their people to use them, that are a corruption of the English tongue and of theology too; and therefore, notwithstanding their great boast of learning, they may be corrected by one that is not fully learned in the languages.

And first, to use the word *hope* to express what we now enjoy or possess, is an abuse of language; for *what a man seeth*, or enjoyeth, he doth not hope for, Rom. viii. 24, because hope is the desire and expectation we have of things future. If they deny this definition of hope, then they are not only ignorant of the English language, but of theology too.

Now let us ask a Congregational minister a few questions, and receive his answers as he teaches his people to answer the like questions.

Sir, is your peace made with God?—I hope so.

Are your sins forgiven?—I hope so.

Are you converted?—I hope so.

Do you love God?—I hope so.

Have you been born of God?—I hope so.

Is your hope well grounded?—I hope so.

Have you a real hope?—I hope so.

But, sir, do you not *know* these things for yourself? Ah! he will say, I do not think it is right to say I know. Why, verily, sir, if you do not know these things, it is not right to say you do, because you would lie before God. Now, if those ministers do not know those things, they are not such as the apostle speaks of, 1 John, v. 10, "He that believeth on the Son of God hath the witness within himself." But rather like Nicodemus they are ignorant, and know not how to teach the divine science.

If learned ministers teach the people to answer those questions thus, what shall we say of their learning? Have we not reason to believe that they teach thus merely to hide their own ignorance of true religion? If they should say, I think I am converted, for I believe in the Lord Jesus Christ, this would be more proper; or if they had no good reason for such opinion and belief, let them say I doubt whether I am: but to say I hope so, is a corruption of language, and a foolish corruption when they say I hope I have got a hope.

What would you think of a judge or jury that received for evidence in a case the repetition of "I hope so." If the judge should ask him, do you not know? and he should answer no, I don't know; I don't think it is right to say I know, but I hope it is so; I think the judge would bid him sit down, and let those that would testify what they *knew* witness in the case.

It is odd and queer that those who believe that some were unconditionally elected from all eternity, and the rest of mankind unconditionally reprobated, and those that claim to have us think they are the elect ones, yet they don't know it. God never let one know that he or she was elected, or that their sins were forgiven. If you ask one of them, "Do you know you are a Christian?" they answer, "I hope so." Will it not be just as proper for a sinner, when asked if he knows that he is a sinner, to answer I hope so, as it is for those elect ones? But some men are odd and know it not.

Another instance of their abuse of language and corruption of theology is in the use of the word *if*. The Congregationalists deny the possibility of falling from grace; therefore, to evade the force of that text in Hebrews, vi., "If they shall fall away, it is impossible to renew them again to repentance," &c., some have said, ah! if they fall away, that is, they cannot fall away; as though the word *if* signified an impossibility of the thing alluded to. The thing alluded to was falling away; now, *if* is a conjunction, and implies or teaches a possibility of the thing alluded to. But suppose we admit the definition of the word as they use it here, and apply it so to every text where the word *if* is used, how would the scriptures read? If ye live after the flesh, ye shall die; ah! *if*, that is, ye cannot live after the flesh, therefore ye cannot die. But if ye through the spirit do mortify the deeds of the body, ye shall live; ah! *if*, that is, ye cannot mortify the deeds of the body,

therefore ye cannot live; so, according to this reading, ye can neither live nor die. If such kind of teachers had come from Asia I should have thought they were educated at Babel, where language was confounded; but it appears from testimony that they were educated at Yale College.

But again, it is not only their improper use of words that I would notice, but their illogical use of phrases. If a man has grace they say he cannot lose it; but if a man have no grace he can lose it. If a man stands in the grace of God, he cannot fall from it; but if a man do not stand in the grace of God he can fall. If a believer be a branch in Christ, the true vine, he cannot be broken off;* but if he is broken off, it is a certain sign he never was a branch in Christ. If a man or woman have their name written in the book of life, it never can be blotted out; but if it be blotted out it is a certain sign it never was written there. If a man knows that he is purged from his old sins, he never can forget it; but if he forgets it, it is a certain sign he never knew it. If a righteous man turn away from his righteousness, it was only self-righteousness that he turned from, and he shall die for this; but if he does not turn from it he shall not die: thus, self-righteousness is the best religion such educated ministers can teach you.

But theology. What is it? Reader, it is almost any thing you please to call it; it is good sense, it is nonsense; it is light, it is darkness; it is truth, it is error. Because a man's opinion or principles are his theology, and there are so many contradictory opinions about God and religion, some sense, and some nonsense, some true and some false, and each call their system a system of divine theology, that to please them all, we must call it any thing.

* I wish those learned divines would solve the doubt whether these *dry branches* that were broken off grew out dry, or whether they were *once green*, and had withered!

But what is that theology* that the 1500 nominal ministers, with few exceptions, are said to be utterly unacquainted with? Is it that Scripture doctrine that teaches and explains the operations of God's Holy Spirit on the hearts of men, that they thereby may know how to choose the good and refuse the evil, and whereby they are converted to God, and saved from the power and guilt of sin, and blessed with a witness of their acceptance with God? If this was the theology alluded to in the address, let the fruit of the ministers be the criterion by which we will judge of them. I will not say but some of them are utterly ignorant of a work of God's Spirit upon their heart; but I do not know of one that I think is utterly ignorant. Though I am acquainted with some that know more about it than others. Neither do I know of any that do not believe in the agency of the Holy Spirit in the conversion of souls. But I have met with some Congregationalists that said they did not know their sins were forgiven them; and some have added, neither can we know it. Now if it be true that they did not know and could not know their sins forgiven, then were they not only utterly ignorant of divine theology,† but they are past all hopes of mercy; for if a man cannot know that his sins are forgiven, it is folly to attempt to teach them divine theology.

But the theology the address alludes to is somewhat different from what I call divine theology, viz., the operations of the Holy Spirit in the forgiveness of our sins, and renovation of our hearts or minds, and giving us the knowledge of salvation thereby. I say the address alludes to a different theology from this; for no man of sense would say that any one denomination was more ignorant of this theology

* Theology is derived from Theos and Logos, which signifies God's word. Therefore our Lord says, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

† Yes, as ignorant as the wild Indians in our western woods.

than the Congregationalists, and yet none more assuming of knowledge.

But the theology the address alludes to is undoubtedly that code of doctrines contained in the Saybrook Platform and their magazine, and called, for distinction's sake, Calvinistic; sometimes Hopkinsian or Edwardian, but I call it purely Congregational.

Of the doctrines held forth in the Saybrook Platform they have various opinions; they are very far from an union in their mode of explaining them, because their articles of faith are expressed ambiguously.

Their article on God's eternal decrees (page 21, Saybrook Platform*) is as follows—

"God from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain **WHATSOEVER** comes to pass; yet so, as thereby, neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established."

Here we have an ambiguous article: it means two things, the one contradicts the other, viz., God's unchangeable decree, and contingency or moral agency of men. Nothing comes to pass but by God's decree; yet some things come to pass contingently by second causes. I could wish some of those learned divines would give us an explanation of this article, in connexion with a saying of Dr. Hopkins, found in a book entitled "Contrast between Calvinism and Hopkinsianism," written by Rev. Ezra Stiles Ely; page 63, it reads thus: "God *moves, excites, and stirs up* men to do that which is sinful, and deceives, blinds, hardens, and puts sin into the heart by a *positive creative influence*."

* The Saybrook Platform is a book containing the articles of faith of the Congregational Church.

Contradictions are very difficult to understand, and I am sure it is impossible to believe both sides of a contradiction true. They tell us that God hath unchangeably decreed *whatsoever* comes to pass; that God puts sin into the heart by a *positive* creative influence; and yet God is not the author of sin; nor is violence offered to the will of the creatures.

They furthermore tell us that God has a plan by which he worketh. We must acknowledge the truth of this; but, then, if we take the Scripture system for this plan it will not do. They intimate that God hath a secret plan that he fixed before the foundation of the world. Well, be it so, what is it? Why, reader, it is a *secret*. This is theology, Congregational theology; but, then, if it be a secret, are not those educated ministers utterly unacquainted with it?

But this notion of a secret plan is only resorted to when those learned divines find themselves unable to reconcile their contradictory doctrines. And rather than give up their heterogeneous sentiments, like wise men, they will introduce the notion of a secret plan, and as no one knows the secret of God, on this subject they are then as wise as any men. But the truth is, they are *ignorant* of the matter, and their ignorance serves them for argument. You cannot disprove what you know nothing about, and though they do not know that it is so, yet they affirm it as an opinion, and leave you with a full persuasion that they have shut your mouth.

If Congregational theology is the theology to be understood, I presume ministers of other orders understand it as well the educated Congregationalists; but there are not many of them that undertake to preach about it otherwise than to explode it. And it is rare to find a Congregational minister with courage and candour sufficient to preach their doctrines to people of their own parish. Whether it is because they do not know how to reconcile the eter-

nal unchangeable decrees of God with man's moral agency, or they see a contradiction, and are ashamed of it, I cannot tell; but for some years past they have changed with a minister of another parish for the purpose of preaching doctrine.

It was said that in the year 1809, Dr. Dwight advised the ministers, in an association in Connecticut, to preach as near like the Methodists as they could, and not to preach Calvinistic doctrines in their own pulpits, but to change with a minister of another town for that purpose; then the people would not be disgusted with their minister on account of his doctrine. If any should doubt the truth of this statement, let them inquire of the delegates of the town of Reading, who attended the said association, and heard the doctor give the advice; or inquire of those, in the town of Reading, that heard the said delegates relate the matter. I do not take it upon me to prove that it was so; but rumour from these delegates saith it.

Now, if such advice was given by the good doctor, and the Methodists are considered by him as making a formidable part of the unlearned ministers of our land, there would appear something more than an inconsistency in the doctor; for to hear him exhort the clergy of Connecticut to preach as near like the Methodists as they could, shows that, in his opinion, the Methodist preachers were worthy of imitation, and therefore exhorts his brethren to take sample by them. But if the advice was not for this purpose, but only to deceive the people with mimicry, while he intended to recommend his Congregational theology secretly, this would represent the doctor as a deceitful hypocrite, and injure his character as a teacher of candidates for the ministry of the gospel.

I would not wish to have the doctor a hypocrite, or to use duplicity, or descend to low arts of cunning to propagate his Congregational theology. No!

but I hope he will be an honest man : but as he belongs to the Charitable Society, and their address affirms that the greater part of the 1500 ministers (intending to include all but Congregationalists) are utterly unacquainted with theology ; and the Methodist ministers are undoubtedly considered by him as making the greater part of the uneducated ministers ; I think such advice would be at least shamefully inconsistent for a learned minister. Whether he did exhort them thus or not, it is a fact that they have thus practised for several years ; insomuch that it is now common for people to say, our minister preaches like a Methodist, and they like him the better for it. But when he changes with another clergyman then they expect to hear about decrees, unless there happens to be some awakening, and they want to proselyte ; in that case they will preach as near like the Methodists as they can, by pretending to believe in free grace and moral agency, and that Christ died for all, and to know something about religion. But this aping after the Methodists, when they denounce them as ministers not qualified to preach, is only an inconsistency that a candid wise man would be ashamed of. And I believe that Dr. Dwight and Dr. Morse are both ashamed of the address. I have good reason to believe this ; for shame is one of the lowest of virtues, and if a man is not ashamed of improper conduct he has no virtue at all : therefore I may safely believe that if the good Doctors do not write an apology for their address, they will at least feel ashamed of it.

To speak contemptibly of any order of ministers, merely because they have not been educated at college, is an impropriety of conduct that no really educated man would be guilty of, unless his heart was depraved with some base design, or deeply prejudiced. The design of the Charitable Society is to combine their institutions, religious, civil, and literary, to form the state of the Congregational society. But

whether this design would justify their contempt of other orders of religious ministers, in representing them as despisers of learning, and utterly unacquainted with theology, the reader will judge for himself. For my part, I believe there are pious holy men in all the denominations I have spoken of (not excepting even the Congregationalists), and many of them are truly learned; and verily I never knew one minister, of any order, that I could believe despised learning, or that was utterly unacquainted with theology. I have, however, found some, I believe many, that were utterly ignorant of a *consistency* in Congregational theology. Their notions of the agency of man and the unchangeable decrees of God are so contradictory, that in the opinion of many it is a burlesque on logic. They say God hath freely and unchangeably foreordained whatsoever comes to pass; yet by the agency of angels and men, some things come to pass that God did not decree, and yet he did decree it too. O inconsistency!!

Inconsistency always was and always will be the badge of error. Congregational theology is well known to be founded in an inconsistency—a positive contradiction. First, God hath eternally and unchangeably ordained whatsoever comes to pass, viz., all our thoughts and all our actions; therefore angels and men have not nor ever had any other freedom than a mechanical one. But 2d, In the Saybrook Platform, page 39, the reader may find recorded this article of their faith concerning *free will*.

“God hath endowed the will of man with that *natural* liberty and power of acting upon choice, that it is neither forced, nor by any *absolute necessity* of *nature*, determined to do good or evil.”

Therefore man can do some things that God did not decree; and therefore God did not decree whatsoever comes to pass. Note, however, on this article, that they so explain their idea of depravity or fall of man, as to make this article mean just

nothing at all. Sometimes they tell us that all men are totally depraved. Then they tell us that men have natural abilities, and moral abilities; and that man's moral abilities are totally depraved, but his natural abilities are not. By moral abilities we are to understand the *will* or disposition, and by the natural abilities, the understanding and reasoning faculties. They tell us man has a natural ability to serve God, but he has no moral ability, that is, he will not, therefore he cannot. Yet the article says, "God hath endowed the will with natural liberty; that it is not forced by any absolute necessity of nature." What forces it then? Why, not nature, but grace. O! here we have it, but stop; the will free, endowed with natural liberty, and yet forced by grace? Oh, they say, we don't say gracious freedom, we say natural liberty; but if your natural liberty of the will cannot be forced by any necessity of nature to do good or evil, but it can be forced by grace, does it not argue that grace forces to evil as well as to good? Consequently your liberty is no liberty at all. The absurdity will appear still more clearly by perusing some more articles.

In their Platform, page 23, they tell how some men are saved, and others damned.*

But of such as are not elected they speak again in page 42.

"Others not elected, although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet not being effectually drawn by the Father, they neither *do nor can come unto Christ*, and therefore cannot be saved."

This shows that the Father draws those not elected, but then he does not draw them quite hard enough to do them any good, and for this reason they neither do nor can come to Christ, and therefore cannot be saved.

* See page 25 of the first part, where their doctrine is quoted in full.

Now I think ministers of other orders understand this to be the theology of the Congregationalists; but it requires a Yale-College education to get along with such contradictions. In one part of a sermon to preach that man hath an ability to come to Christ, and in the other part to say he hath not an ability to come to Christ; he hath a will endowed with natural freedom, and yet it is not free, for, according to the Platform, the *will is naturally free*, but according to the Congregational theology this same will is under the control of a moral inability, which supposes a total absence of *free volition*. It is the sinner's fault if he does not come to Christ, and yet he cannot come, because the Lord does not draw him quite hard enough. Christ died for all, and yet he did not die for all. At one time they deny holding to the doctrine of unconditional election, and in other company they declare that election is unconditional. Then accuse them of a contradiction and they will say, you did not understand me, I did not mean so. To misunderstand and misrepresent those learned divines is a cruel thing; therefore, when they say unconditional election, you must understand them to say unconditional election, and as to their meaning they must understand that part themselves. And when they say conditional election, understand them to say conditional, and leave their meaning to themselves. If this does not suit them, then entreat them as the scholars did their master. A certain school-teacher had an impediment in his speech, and could not pronounce the word trencher, and when he put the word for his scholars to spell, he pronounced it frencher. One spelt frencher; the master spoke sternly, I do not say frencher, I say frencher; and another spelt as the first did. The master stamped with his foot and yelled out, I do not say frencher, I say frencher. The children were frightened, and begged of the master to put out some other word, for they did not understand that, and so the affair

ended. We also must entreat those learned divines to talk about some other doctrines, and not intimate that learned men would tell a falsehood, though there are very contradictory things stated. But then, reader, if you had a child or servant that went about the neighbourhood and told as contradictory stories, you would flog him for a liar; but you might do wrong in that, for I verily believe that many a child has been whipped for lying, when if they had been understood, and you had got their meaning, you would not judge them liars. But many poor ignorant children that never had an education at college, and therefore cannot communicate at all times what they mean, are to be pitied, and I would counsel them to take the advice of the wise man, "Let your words be few." Also, I would advise those educated ministers to be careful, and not speak contrary to what they mean, because Homer, an old heathen philosopher, says, "He who speaks contrary to what he means ought to be held a common enemy, and hated as the gates of hell."

We will make, as we ought to make, all due allowance for mistakes through weakness of memory, or hurry of speech, or slip of the tongue. But when men of education have deliberated on their subject of discourse, and frequently acknowledged a contradiction in the statements, but still persist to preach their contradictory sentiment, we deem it an unpardonable insult to the good sense of a common audience.

That the Congregational theology is a heterogeneous system, and involves the minister in a habit of prevarication, is evident from the practice among them of denying the doctrine of unconditional and eternal reprobation. This doctrine they hold as the counterpart of unconditional election, though it is often denied.

But let any man read the following articles in their

Platform, and then say if they do not hold to unconditional reprobation: and also judge of what use preaching can be to save men.

In the 3d chapter, 21st page, they explain their sense of what they call

GOD'S ETERNAL DECREES.

Article 3d, page 22, they say, "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death."

Article 4th. "These angels and men thus predestinated and foreordained are particularly and unchangeably designed, and their number is so certain and definite, that it cannot be either increased or diminished."

Page 42, on the doctrine of effectual calling, 4th section, they say, "Others not elected, although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet, not being effectually drawn by the Father, they neither do nor can come unto Christ, and therefore cannot be saved."

If these doctrines are true, of what use is preaching? And why should we contribute to educate young men? They can do the reprobate no good though educated by charity; there will not be one more added to the number of the elect, and there cannot be one diminished from that number; and as to those not elected, they neither do nor can come to Christ. If this be true, and all because the Father does not draw them hard enough, will those ministers we educate by charity pity their case, or help them? No: if the 5th article be true, the elect were elected without any foresight of faith or good works as a condition; so these are ordained to death without any wickedness as a condition of their damnation. There never was nor ever can be one saved in consequence of the preaching the gospel, though they

may be called by the ministry of the word, and have some common operations of the Spirit. But what of all this? Why, just nothing at all; they cannot be saved: our charity is all lost as it respects them. To be sure, we have educated a parcel of poor boys, and they have had some common operations of the Spirit; so they can say, "I hope I am converted," and have gone forth to preach, and have missionated or settled down in some town, where they have enjoyed a handsome salary; at last have died and gone to hell, for aught we know, for there is no distinction to be made in this life between an elect person or one not elected; they all live in sin (according to the Congregational doctrine), and cannot live without it: they tell us it is not right to say we know we are born of God; but to say we hope so.

What good then can we render to community at large by our charity in educating young men for the ministry? For, as the poet saith,—

"If all things succeed as already decreed,
And immutable impulses rule us,
Then to preach and to pray is time thrown away,
And our teachers do nothing but fool us.

"But if by free will, we may go or stand still,
As best suits each present occasion,
'Then fill up the glass, and call him an ass
That preaches up predestination."

If we ask, further, what good we can do by our charity? it may be answered, ministers of the Charitable Society may have their sons educated free of expense to themselves; and that is all.

The reader will observe the 7th article, &c. &c.

The ordaining to dishonour and wrath is the decree of reprobation; and this they call an *ETERNAL decree*. The sin for which they were ordained to dishonour

and wrath was not committed until after they were ordained to dishonour and wrath for it. Now I would ask the learned, if God passed a decree of reprobation on any part of his creatures before the foundation of the world, how he could possess glorious justice, by appealing to a sin committed after the foundation of the world? Some have answered this by saying, that as God decreed the election of some, and all the means necessary thereto, so he fore-ordained the damnation of the rest of mankind; and in order that his glorious justice might shine in their damnation, he decreed all the sins necessary thereunto. But of this they do not like to speak much; for in the Platform, page 24, they say, "The doctrine of this high mystery of predestination is to be handled with special prudence and care."

But in their Magazine for May, 1801, p. 408, they speak of their high mystery thus: "Those to whom God decreed the prize of the heavenly race he decreed should run; those whom he decreed should obtain pardoning mercy he decreed should comply with the terms on which alone it is offered; those whom he decreed should have a right to the tree of life, and enter in through the gates into the city, he decreed should do his commandments." Now apply this language to the counterpart of their system, and say,—

Those whom God decreed should be damned he decreed should commit sin; those whom he decreed should have a more aggravated damnation he decreed should commit more aggravated sins, on which terms it is alone offered; those whom he decreed should enter in through the gate into hell and have a right to all the miseries of the damned, he decreed should break his commandments. I suppose this kind of language would not be allowed by them as handling with prudence their high mystery. Mystery is something secret or covered up, and therefore not known. Ignorance is the best argument they have

to prove that God has decreed whatsoever comes to pass. Though they pretend to have great arguments, yet when their arguments are answered, they then turn to mystery: ah! they will say, this is a great mystery; we can't understand it, but it is so: thus their ignorance is introduced for evidence to prove their doctrine.

To "handle with special prudence," proves that they must handle it, prudent or imprudent; it must be handled I believe to suit all classes of people with it, in some sort. For when among those that profess to believe it, they believe it and talk about it; and when among those that do not believe it, they affect not to believe it; and if any desire to join their church, but cannot believe their doctrine of decrees; in that case they will offer to take them in without a faith in it, and only read such articles as they do believe. This manner of dealing would be called swindling in temporal matters; for if you owed me six dollars, and I should write a note of six hundred and read it over for you to sign, you would object to the hundred, and say I don't believe in the hundred, I owe you but six dollars, I cannot sign the hundred. Well, well, my honest friend, then I will read it over and not read the hundred, only read the six; and then you can sign it in all good conscience, for we mean the same thing. Now if you were weak enough to sign it without erasing the hundred, and I should afterward demand six hundred dollars, and bring your note of hand to prove my demand; would you not think me a knave for swindling you so? But why more a knave than to swindle you out of your faith? It is true that men are not often swindled out of their money in this manner, for they have more wisdom to get and keep money than they have to save their souls. But to read articles of faith, and leave out of the reading such things as the person does not believe, when they intend to instil the principles into them after they have joined, is pious fraud or

swindling, and never can promote that religion which teaches all that enjoy it to abhor all guile. So far as the Congregationalists have practised thus, they have in my opinion handled their high mystery to the injury of true religion; however this may be in their opinion handling it with special prudence.

I have said no one knows their mystery; that is, no one knows that God had foreordained whatsoever comes to pass. For in Jeremiah vii. 31, and xxxii. 35, we find some things come to pass, that God did not decree. And though in Ephesians i. 2, it is said of God, that he worketh all things after the counsel of his own will; it does not mean that God commits adultery and murder, nor lie and get drunk; but simply means that what God doeth is according to his will: and that he doeth, or decreeth nothing contrary to his will. When I trace the references they have given to Scripture, to prove the doctrine in their Platform, I find in some of the texts the word predestinate or foreordain, or decree or elect; but how a sensible man can make those texts, when taken in connexion with the context mean, that God has foreordained WHATSOEVER COMES TO PASS I cannot see. Their method of proving this thing, however, reminds me of the story I once heard of two young men: Their father had left them in possession of a large estate, which they were to possess on condition that they wore no clothes but such as he had described for them in his will. It happened after they were in possession of their property a while, that an office was proposed for them, which if they accepted they must as ensigns of that office wear shoulder-knots; they desired the office, but then they must look into their father's will to see if he had allowed them to wear shoulder-knots; they read, but found no shoulder-knots; they then agreed to search the will, to see if they could find shoulder, they read on and directly found the word shoulder; now, said they, let us see if we can find knots; they read but could not find the word

knots : well, said they, let us see if we can find knot. They read, but could not find knot : they however found—n-o-t ; now, said they, let us find a *k* to put first and an *s* to put last and that will spell knots ; in this way they made their father's *will* to allow them to wear *shoulder-knots*, so they could accept the office and not forfeit their estate by wearing shoulder-knots.

We know that when men have a prepossession of mind in favour of any thing, they will labour to make others believe it right, whether it be taught us in the will of our heavenly Father or not.

When the Scriptures cannot be construed to prove their doctrine of decrees, they have recourse to sophistical reasoning. They will ask, Does not God know all things ? I answer, Yes, and more too.

O no, says one, not more than all things ! What does God know that is more than all things ? I answer, he knows infinity, which is more than all things. But what of his knowing all things ; what do you infer from it ? Why, says one, we infer that he decreed all things—for he could not know all things if he had not decreed them. Is this your reasoning ? Then I will prove that you believe in an ignorant God, for you say your God changeth not, and that he could not know all things unless he had decreed them, which argues that before he decreed he did not know ; therefore he was ignorant. Well, but, say they, what is the difference between God's foreknowing and decreeing ? I answer, God's knowledge is one thing and his decree is another. This question is calculated to puzzle the mind ; but reason marks the distinction between one thing and another ; it does not call knowledge decree, nor decree knowledge. But of knowledge we should say, it is when the mind apprehends and comprehends a thing or things so as to mark their nature and parts. This is called knowledge. Knowledge in God or man arises from actual existence. God knows things as they are, not as they are not. *He cannot know a thing to be that is not, neither*

can he know a lie to be the truth. As to the acts of an *Infinite Being*, no acts are infinite either of knowledge or decree, except those that respect his own *hypostasis*. And what is decree but an act of the mind, approving or disapproving the judgment given? Who does not see the difference between the trial of a criminal, the verdict of the jury, and the sentence of the judge? The use of a trial is to acquire a knowledge of the case, and when the mind possesses proper knowledge, it is prepared to decree or judge justly, and righteously.

But *eternal decree* is what puzzles the mind. It is said by some that if decree be eternal it is coequal with knowledge. And I ask what if it is? That does not make decree knowledge, or knowledge decree: they are still two things, and as neither are to be known by their age, nor because they possess or dwell in the same person, yet they may be known as distinct things. Knowledge or wisdom, with power, are properties of the Divine Being; decree is an act of those properties. To say that God must necessarily decree because he knew, or what he knows, is as absurd as to say he is obliged to do all that he has power to do, for his power is as *eternal* as his knowledge, and his honour and glory are as really displayed in the manifestation of his power as in that of his will or wisdom. It will not be disputed but that he has power to do many things that he has not done. He might have made two suns, or two moons, and a less number of stars to rule the days and nights, and he might make all things different from what they are, but he has not. Yet if the power to do it necessarily implied the effect, it would have been done. But though an effect demonstrates a cause, yet a power to produce an effect may exist, and not the effect; so a knowledge of things may be without a decree as a cause of them.

It is true that the Scriptures speak of *predestination* and of eternal purpose or decree. But in order to understand this, we should do well to premise;

we account time to begin with the first day, or when light was made. To permit or suffer is to tolerate or allow. But God forbids sin; and his justice fixes a penalty; therefore he cannot permit or allow of it in any case whatever. He permits us to live while we commit sin. But allowing us to live is no part of a toleration to commit sin: it only proves that he does not prevent it. And I allow that if the words permit or suffer are used only to signify that God did not prevent it, it is proper. But to make any words we use have a signification that would reflect on the holiness of God, by charging him with inconsistency or inequality in his ways with his creatures, is an indignity. Let all who believe that they must give an account to God for every idle word, take care, and not use words that represent God as the author of sin.

But the Congregational notion, that there is no difference between knowledge and decree, would represent the wisdom of God foolishness, and his *will* perverse. And to show this, I shall notice another thing in their articles. The Saybrook Platform was written by divines professedly learned, in the year 1708, and established as articles of faith by the General Assembly at New-Haven, Oct. 14, 1708. The Bridgeport edition is said to be taken from the New-London edition, printed in the year 1710, and being reprinted at Bridgeport, 1810, makes one hundred years for learned divines to study, and if they felt disposed, to correct any error, if they discovered any, either in the composition or sentiments there stated, they undoubtedly would have done it, for they had time in one hundred years. But in the 42d page something appears that is either not grammatical in the composition, or pernicious in the sentiment. The reader will observe it in the 3d and 4th sections, which say, "Elect infants, dying in infancy, are regenerated and saved by Christ, who worketh when and where and how he pleaseth; so also are all

other elect persons who are incapable of being outwardly called by the ministry of the word."

"Others not elected, although *they may be called by the ministry of the word*, and may have some common operations of the Spirit, yet not being effectually drawn by the Father, they neither *do nor can come* unto Christ, and therefore *cannot be saved*."

The pronoun *others* agrees with its antecedent noun *infants* dying in infancy. This shows their principle to be in plain English that God has elected some infants to life eternal, and some infants are fore-ordained to eternal death; and those infants both the elect and reprobates are infants dying in infancy. The elect infants are represented as incapable of being outwardly called by the ministry. But those not elected are capable, for they say, "although they may be called by the ministry of the word and may have some common operations of the Spirit, yet not being effectually drawn by the Father, they neither do nor can come to Christ, and therefore cannot be saved."

It appears by their dividing the sentiment concerning elect and reprobate infants into two sections, they meant to have their readers think the pronoun *others* agreed with something besides the noun *infants*, and thereby it would seem as though they did not hold to a reprobation of infants, when in reality they do hold that some infants are foreordained to damnation, and some elected to everlasting life. To hold this doctrine in plain language, viz. that God, for the praise of his glorious justice, hath fore-ordained that some infants dying in infancy should burn eternally in hell, would so disgust the enlightened people of New-England, that they would not be easily proselyted to their religion: therefore we see some ambiguity in their articles, that if attacked about the article of "*others not elected*," they can say we do not mean they were reprobated; or they will say this does not mean infants. But this quibbling does not by any means prove to men of sense that

the Congregationalists do not hold as an article of their faith that God hath foreordained unchangeably that some infants dying in infancy are damned in the torments of hell.

This principle might be counted honourable and just among those heathen who burnt their children in the fire to Moloch.

But for the learned, the educated clergy of New-England to teach such doctrine of decrees and reprobation as in the Saybrook Platform, only shows that though they would not sacrifice any of their children in the fire unto Moloch as those heathen did who were so honest as to practise according to their faith, yet they will perform in heart and mind what they dare not do in action, viz. consign them to fire and torment. The Congregationalists and the ancient heathen worshippers appear to have corresponding ideas respecting the justice of God. The heathen believed God was pleased with putting some of their children in pain and misery for the glory of fate. Our modern fatalists give us the same character of God, when they tell us that God hath unchangeably foreordained that some infant children, dying in infancy, CANNOT be saved.

The subject of God's decrees have been the great stumbling-block to many souls; not that the decrees of God are in reality any cause of stumbling to any one; but the manner ministers have spoken of them has been. The great error appears to me to lay in the confounding the moral world with the physical world, or the laws by which God governs the natural world, as the sun, moon, stars, and all inanimate nature, with the laws by which he governs his intelligent moral agents. It is true inanimate nature is governed by decrees or laws which it has not power to transgress or resist; but the laws by which God would govern the moral world, or his intelligent moral agents, may be resisted and transgressed by moral agents. To confound them argues a great

want of science, but how frequently do the Congregationalists illustrate their notion of decrees by an appeal to the laws of nature. Because God said to inanimate nature, "Let there be light, and there was light," and because nature could not resist, they infer that God's commands to his human creatures are also irresistible. By this they deceive many, confuse others, and represent God as governing human beings with inhuman laws, and with austerity requiring of them a work that he has not given them an ability to perform.

A gentleman the other day asked one who was zealous for these doctrines, if he thought that one of the elect could be lost finally, if all the Bibles in the world were destroyed, so that there should not be left one manuscript? and he said, no. He then asked if he thought that one of those who were foreordained to damnation could be saved in consequence of the Bible being spread in the world? and he said, no. Of what use can the Bible be then to save souls? Or of what use can it be to contribute money to educate young men to preach such doctrine to the people? They can do no good; "the elect will be saved do what they will; and the reprobates will be damned do what they can." The old heathen fatalists adopted religion for the sake of the gains; they said, by this craft we have our wealth, and the poor deluded people would make an uproar almost equal to the Charitable Society's trump and press, sounding long and loud to support their craft.

But notwithstanding their ill-tempered zeal, I believe some among them are good and pious, as formerly among the heathen, we can find now and then a devout Cornelius; but they are ensnared with heterogeneous sentiments, in which they are bewildered, and wander like the Israelites of old, when for unbelief God doomed them to wander in the wilderness. But as Moses prayed for them, or as our *Lord* prayed for his persecutors, so we ought to pray,

"Father, forgive them, for they know not what they do."

If we view the object of the Charitable Society in the light of an attempt to establish religion in our land, we must, on reading their address, conclude they are deficient in that charity which seeketh not her own, is not puffed up, thinketh no evil; for the religion they aim to establish is a religion that is blended with civil government, to which all other denominations must be tributary. But this cannot be done without altering the constitution of the United States' government, by which the present liberty of conscience must be done away; and the people compelled by law to have a minister and support him.

But if this should take place, I doubt whether we should have so much religion as we have now, for instead of the humble minister, we should then see the haughty insulting tyrant, or proud bombastic orator, and even now this mystery of iniquity begins to work. The address contains much of the fulsome boast of learning; witness the positive air with which they speak in the second extract: "illiterate men have never been the chosen instruments of God to build up his cause."

To show their ignorance in this matter, read Amos vii. 14, 15: "Then answered Amos, and said to Amaziah. I was no prophet, neither was I a prophet's son, but I was a herdsman, and a gatherer of sycamore-fruit, and the Lord took me as I followed the flock, and the Lord said unto me, go, prophesy unto my people Israel."

Again, read Acts iv. 13: "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they took knowledge of them that they had been with Jesus." Again, read 1 Cor. i. 26, 27. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called, but God hath chosen the foolish things of the world

No man of Scripture reading and common sense but knows well that a suitable knowledge may be obtained without going to college, to qualify a man for the ministry, if God calls him to minister. They ought to know that all educated men are not called of God to minister the Gospel, &c.; therefore to teach that education is qualification is a great error. But in the address they say, "illiterate men, HOWEVER PIOUS, cannot command the attention of that class of community whose education and mental culture is above their own. But this class of persons, whose souls are not to be disregarded, will ever exert a powerful influence in human affairs, and THEY WILL DESPISE RELIGION, and neglect her institutions, and throw the weight of their influence against the gospel, when its CHOSEN ADVOCATES are ignorant and unlettered men."

Here we are told that pious young men being chosen advocates of the gospel, serve to make learned men despise religion, merely because those chosen advocates were not regularly educated. It is true they do not tell who chose them advocates of the gospel, whether it was God or men; we must therefore suppose about it. Then let us suppose that the all-wise God hath chosen some pious men to preach the gospel, that are unacquainted with Greek and Hebrew, or to read or write in the English tongue, yet can talk in English fluently, and they should be men of good memory and sound judgment, and great piety (for the address says however pious), would they not command the attention of some college-educated men? I think they would. But whether they would command the attention of any that were educated at Yale or Andover, or any other college under the influence of the Congregationalists, is a doubt. For their opinion of educated men is, that they will despise religion when pious men are chosen to preach. I would dispute this point with Dr.

Dwight* and Mr. Beecher, but they are so well acquainted with the kind of knowledge they give their pupils at Yale and Andover Colleges, against piety and pious ministers, that I doubt whether I should get the argument. I pretend not to say positively that they will despise religion merely because its chosen advocates are ignorant and unlettered men, although pious, for I would not contradict all that is said in the address, and especially those things of which they have so great experience. Undoubtedly Dr. Dwight knows, when he confers the degree of Master of Arts on any of his scholars, that they despise all religion except what is approved of by the Congregationalists. For, "that God never chose illiterate men to build up his cause," is spoken of with so great emphasis, that the reader may think that God never calls men to preach that have not been to Yale or Andover Colleges, or some other college. And it is also intimated that God does not call or choose men to the ministry at all, but that men choose their own ministers. The custom in New-England of men choosing their own ministers, has almost become a law; but suppose the people should choose a pious man of no great learning to be their minister, would the learned despise religion on this account? I think not; but the address affirms that they would. It is no honour to the college where they received their education, if illiterate men, *however pious*, cannot command their attention; it argues that Dr. Dwight is as bad as the — to harden men against pious ministers; or it argues that an education tends to make men despise religion, which I do not believe. But it is believed and taught by the Charitable Society.

If then an education at those colleges produced such effects, what shall we think of those young men that are educated there? But I forbear to speak

* This work was prepared for the press previous to the death of Dr. Dwight.

all I think or know about it; however, I would just remark, that if our nation is more deplorably destitute of religious instruction now than any other Christian nation under heaven, it will not be any better supplied by employing men whose education prompts them to despise religion.

It is a melancholy fact, that too many students, instead of learning a respect for religion at college, only learn arts of knavery and deceit. But this is by no means the case with all. And though we may expect the one will despise religion, the other will show a proper respect for it, whether the minister has been educated at college or not. It is to be lamented, however, that the morals of some young men are made worse, and not better, by a college education. If I am mistaken in this, I hope educated men will refute the slander cast upon them by Dr. Beecher and the college, by showing a due respect for religion. But if education does not tend to make men despise religion, what shall we think or say of those educated ministers that plead for sin, and tell us (as I heard one say) that God could not bring about his purposes if Satan had not have introduced sin. This teaching cannot proceed from a respect to religion; but either from mistake arising from ignorance of the true God; or a disrespect to the principles of moral virtue. I think it is an indignity to the true God to say he could not bring about his purposes without the devil to help him.

By saying that our "nation is more deplorably destitute of religious instruction than any other Christian nation under heaven," shows their prejudice against Episcopalians, Methodists, and Baptists, and indeed all but the Roman Catholics, or they would have excepted Spain, Portugal, and Italy, where none are allowed to minister but Roman Catholics.

But to close their address, they say, "And now, people of Connecticut, and all who fear God, with

these *facts* we appeal to your consciences whether it is not your duty to give; we appeal to your hearts whether you are not willing to give, to save your country from ruin, and to save millions of your countrymen from hell."

If the doctrine be true, that the number of angels and men, predestinated to life, are fixed by an unalterable decree; and the number foreordained to death are so definite and certain that it cannot be increased or diminished; and if those predestinated to life were unchangeably foreordained, without any regard to faith or good works, or any other thing in the creature as a condition, OF WHAT USE can preaching be to save men? Or to give our money to educate young men to save our countrymen from hell? But they proceed: "And finally, whatever it shall be your purpose to do, do it quickly, and with all your might (that is, before the reprobates go to hell), for of the five millions of your destitute countrymen, every year is sweeping one hundred and fifty thousand to the grave; while you read, they die, and go to judgment, and with all the expedition that you can make, about seven hundred and fifty thousand MUST DIE in this Christian land (elects or reprobates), DESTITUTE OF THE MEANS OF GRACE, before you can send to them one competent religious instructor." Oh! how affecting! let every one weep!!

Five millions in this land destitute of the means of grace! No, I would as soon believe the Charitable Society were destitute of good manners. Are the Methodists, Baptists, Episcopalians, and the Lutherans destitute of the means of grace? and only the Congregationalists that can supply our land with the means of grace? If that be the case, our nation is more deplorably destitute of religious instruction than any other nation under heaven; yea, verily, if instructions of this nature are to be called religious, and such falsehoods to be taken for truth, our nation is wholly destitute of religious instruction.

But this is not so. Our nation is well supplied with competent religious instructors ; and many of the different orders are very pious candid men, although some of them are mistaken in judgment about principles : but, perhaps, none so much as the Congregationalists. But if all were to pay attention to their sacred calling, and preach Jesus Christ and him crucified, and let alone politics and metaphysical subtleties, and many forms not of godliness, but of the commandments of men, that are not worth defending, then would light break forth on the minds of the people ; conviction, conversion, and sanctification of the spirit, and belief of the truth would be realized, and do the people good. But to publish falsehood, *oratorically* to excite the sympathy of the people, and induce them to give a part, or all their property, to educate men to preach falsehood to them, worketh not the righteousness of God.

Behold the missionaries going through our land, gravely asserting that there are five millions in a population of eight millions destitute of the means of grace ; and the people, by ill-placed confidence in such kind of teachers, moved to sympathy, and giving their money to educate young men, some of whom are gentlemen's sons, who plead indigence. This is enough to awaken the indignation of every one, not only that has any regard to truth and real religion, but that has the least sense of honour. To see gentlemen's daughters turning beggars for their priests, not to support ministers only, but to make more, and to see them, and ministers too, begging of little school-children to give all the cents their parents give them, is descending to the degrading principles and conduct of men of low minds. If, indeed, none were to be educated but indigent pious young men, and they were not obliged to believe the doctrines and politics of the Congregationalists as a condition of their education ; and if they were not obliged to preach in that order, we could see some-

thing commendable in their design. But this is not the case, for some young men now at Andover are there partly on charity, whose parents are well able to pay for their board and education. But the Charitable Society, to make sure of them for their ministry, partly buy them for the work. What is this more or less than the old game of Jeroboam: "And he made of the lowest of the people priests."

By the lowest of the people I do not mean those that are indigent or low in property, but of low minds, that would become the lick-spittle of Congregationalism, that would suck in false doctrine, and false logic, and the rebellious politics of that order, to be a priest among the people. Of this sort are those who represent learned men illiterate, and therefore not qualified to teach the gospel.

However learned they may be themselves, they do not rely on the rectitude of their principles, or the virtue of their cause, to support them; neither do they believe that God will support them but by the arm of civil law: therefore they exert all the influence of their combined institutions to form the state of their society, which will insure good salaries, secured to them by the laws of the nation. Great salaries, made sure by the law, are a lure to penurious men to engage them in this work; "Gain with such men is godliness," and piety of no consequence.

But what shall we think of a legislature that take upon them to arbitrate between God and men about the worship God shall or shall not receive from the people of the United States? and of what consequence would it be to worship, or not to worship at all, if God did unchangeably decree from all eternity the exact number for salvation and damnation, with all the means to bring both ends about? And if a legislature meddle with it at all, are they not as much bound to make laws to promote the wickedness of the reprobates as to promote the righteous-

ness of the elect, if God decreed both? Most certainly they ought to support both, as both are for the glory of God if he decreed them.

If this theology is taught among the people of our land, and the people are silly enough to believe it, truly our land will be wretched; for, in my opinion, no greater error can be established in any man's mind than the heterogeneous sentiments of the Congregationalists: therefore, to promote their religious and political measures would make us like those we read of "that were ever learning, and never able to come to the knowledge of the truth."

Some, indeed, may not be of this opinion with me, but if they are not lost to good sense and right reason, or first principles, they will candidly confess, that if God did decree from all eternity the exact number to be saved, and the number to be damned, with all the means to bring both to pass, there can be no day of judgment to come; for the said eternal decree answers all the intents and purposes of God from eternity to eternity: and therefore his decree was a final judgment of all things.

Fellow-citizens, would you give your money to establish church and state religion? would you support measures that will effectually destroy the liberties of the nation, and introduce religious tyranny? would you wish to crown a king and establish a despotic government? are you such bigots to Congregational religion that you would choose a despotism rather than not have that religion prosper and prevail? have you such prejudice against other denominations that you would deprive them of liberty of conscience? or would you make them purchase liberty by paying tribute to you? cannot you prosper without oppressing others? What is toleration in New-England but a liberty to worship God differently from the Congregationalists? and this liberty is purchased at the expense of a man's reputation in civil society. If a man certifies from the Congrega-

tionalists to the Episcopalians, Methodists, Baptists, or any other order of people, he is immediately looked at with a sarcastic grin, and treated as an enemy to good order; his character is aspersed in every circle; he is kept back from offices of trust as one not worthy of their confidence, though there are particular cases where this has not been practised; yet, as a general thing, we know it is true: and scorn or contempt is a natural fruit of that religion to which the legislature has hitherto shown a partiality, and which they have pledged themselves to support and defend. All, therefore, that embrace that religion will look down with scorn and contempt on all that differ from them. Some indeed may not show this out, because they are more subtle than those that do; but they will stir up the baser sort, while they are lookers on, and affect to be very sorry that any religious people should be thus treated. Partiality in a legislature is as unjust as in a judge of a court; and to do justice where there are *equal rights*, there must be no partiality. By the constitution of the United States, the different orders of religious people, that properly demean themselves as good subjects, have equal rights; but some of the New-England states have by their legislative authority shown a partiality, making a majority in a town free while the rest are only tolerated: and the majority have a right, by law, to assess and collect a tax of the minority, unless they certificate from them. In that case, the majority treat them as enemies, while the minority complain of oppression and injustice done them. This quarrel is very unpleasant. But, you will ask, who began it? I answer, the legislature and the majority of the town; for their unconstitutional acts are the cause of the offence. The minority act therefore in the defence of their rights; the majority claim rights that do not belong to them constitutionally. It makes no difference what denomination

are the majority if they claim a right to oppress others, either in straining from them one cent of money, or detracting from their character on account of their dissenting from them in matters of religion and conscience; it is an offence against that fixed law that every man shall give an account of himself to God. To his own master he standeth or falleth. If a man chooses to worship God with the Episcopalians, or Methodists, or Baptists, by what authority is he compelled to ask leave of the Congregationalists? or if a man chooses to worship God with the Congregationalists, by what law is he compelled to ask leave of the Episcopalians, the Methodists, or Baptists, where there are a majority of them in a town? The answer is, by our New-England laws.* Yea, verily, it is your own laws: it is not God's laws; neither is it the laws of the United States, but directly contrary to her constitution: so that we have the alternative, either to oppose your laws, or be in opposition to the constitution of the United States.

But by what authority were these laws, uniting church and state, made and kept in force so long? surely not by his authority who said, "My kingdom is not of this world," and "I have chosen you out of this world."

The people of Judea, on seeing the miracles of our Lord, were convinced that he was to be the King of the Jews, and their zeal for church and state religion had so blinded their judgment respecting true religion, that they verily thought they must make

* The first edition of Philom's address was printed in January or February, 1817; and in April following, the toleration ticket, or rather the voters for liberty of conscience, obtained, for the first time, an ascendancy over the federal ticket, whereby they obtained a republican governor, and a small majority in the house of assembly, who immediately took measures to form a constitution, by which the last dregs of religious tyranny are like to be swept from Connecticut. Massachusetts is taking measures to purge themselves from the spiritual adultery of church and state; so that the efforts of the Congregationalists are like to cost more than they are worth.

him a king in order to discharge their duty in receiving him. O how blind are the minds of those who embrace the principles of a union of church and state! they cannot see how Jesus could be king spiritually. They read the law with the veil on their hearts; and so do all the unconverted to this day. They saw the external pomp of their church, and admired it. They were confounded by the miracles of Jesus, and confessed them. Conviction excites to action, but conversion is essential to grace those actions, or they will be rash or unwise. Thus it was when Jesus gave a marked disapprobation of the blind zeal of the convicted Jews, by working a miracle to prevent their taking him by force to make him a king.

What authority then had our fathers to saddle upon us such antichristian laws? I answer, by the authority of *custom* and *steady habits*. The old heathens had their religion blended with the civil government, and they supported it by a steady habit of lying and deceit. The Jews, in the days of *Samuel*, left the Lord by uniting their religion with the civil government, to be like the nations around them; thus they followed custom, and corrupted their ways.

Some of the Judaizing teachers, in the days of the apostles, laboured to blend Christianity with Judaism; and some of the apostles were favourable to these principles, and pleaded for circumcision. But these principles only inspired them with a zeal for the traditions and outward pomp of the church, which was reprov'd by our Lord in these words: "Except your righteousness exceed the righteousness of the Scribes and Pharisees you cannot enter into the kingdom of heaven." The peculiar experience of St. Paul taught him the great evil of an ill-placed zeal in doctrines and traditions that only defend the church in the spirit of the world; therefore he was opposed to circumcision, and reprov'd the zeal of Peter who at a certain time used duplicity,

for he was to be blamed, Galatians ii. 11, &c. But notwithstanding, the apostles had their difficulties, and at times some of them were led into error through a prepossession for the doctrines and traditions of the old dispensation, and willing to be in union with some priest; so that the Christian church was kept pure, though the Judaizing rulers and priests of the national religion were opposed to them. "Many of the priests became obedient to the faith" for the sake of confusing the counsel of the apostles.

But when *Constantine* arose, then the Christian church by a union with the civil government became corrupt, and assuming an authority over the lives of men, the church hath been guilty of much blood; yea, all the blood, from the first persecution after *Constantine* to the blood of the Quakers that were hung at Boston, will be required of those that uphold and support a union of church and state.

By church-and-state religion, I mean as Mr. Paley expressed it in his *Political and Moral Philosophy*. In defending ecclesiastical establishments (p. 492), he labours to show the utility of three things:—

1st. "A clergy, or order of men, secluded from other professions to attend upon the affairs of religion.

2d. "A legal provision for the maintenance of the clergy.

3d. "And confining of that provision to the teachers of a particular sect of Christians."

He then adds, "If any one of these three things be wanting, there exists no national religion, or established church, according to the sense which these terms are usually made to convey. He, therefore, who would defend ecclesiastical establishments, must show the separate utility of these three essential parts of their constitution."

Mr. Paley acknowledges, in page 435, "that a popish king derives a right from these principles, to employ the power of an absolute monarch in reduc-

ing the people of his empire within the communion of the popish church."

If a Popish king derives this right from the principle, a Protestant king derives the same right from the same principle; if the principle gives the right, and the principle is good, then he is a good king or governor that acts in conformity to it, and he is a bad ruler that neglects good principles. Therefore those rulers that maintain ecclesiastical establishments on those principles, ought to employ the power of an absolute monarch to reduce the people in their government into the communion of the religion of the state. If the principle of establishment be a good one, support it; and if it is not good, then disannul it.

For while the constitution, or principle, is maintained, and oaths are administered to magistrates to execute the laws according to the constitution, and they neglect to use all the power they have to reduce the people into the communion of the established church, they are verily perjured men. Laws of toleration will not screen them from the guilt of perjury; for where the legislature have established those principles of state religion, and then grant toleration, they only agree in this to share the guilt of perjury with the executive officers. To deviate from right principles is a sin; if, then, the principle be right, and the legislature establish religion upon it, by the same principle they are compelled to support and defend it. Toleration is, therefore, a burlesque upon state religion, and makes the establishment a fit subject of contempt.

If the principle of ecclesiastical establishments gives such rights to the rulers, and they do not exercise it when under oath to do so, verily they are not only perjured, but they mock God and religion before all the people.

But what is toleration? I answer, it is an assumed right in the ruler to grant liberty to men to

worship God contrary to the established religion, under certain restrictions, or to prohibit him from worshipping God. This I call toleration; and this is horrid blasphemy in the ruler that assumes it. But ignorance may be pleaded in excuse for those rulers; for when men have got drunk with a mad zeal for their party, they may do things that are wicked, not knowing what spirit they are of: and the times of that ignorance God may wink at. But "*many have run to and fro, and knowledge has increased,*" that now those principles that have deluded the world ought to be done away.

I say toleration is an assumed right in the ruler to grant liberty to worship God, or prohibit men from worshipping. This is exemplified in the conduct of the rulers of Massachusetts in whipping and banishing, and finally hanging the Quakers at Boston. By whipping them at the tail of a cart through the towns, they intended to prevent their worship from being received as an example for any one to follow in Boston, or to reclaim them or convert them to the established order. By banishing and hanging them, the rulers exercised a power they assumed, to prevent the Almighty from receiving the worship of the Quakers at Boston, for they were not there to worship him.

I have said that toleration was a horrid blasphemy! What would you think, reader, if Dr. Parish and Dr. Morse, with his Excellency Gov. Smith, should present a bill to the next assembly, entitled an act granting liberty to the Almighty to accept the worship of the Episcopalians, Baptists, and Methodists, and it should pass by the assembly into a law? Would you not startle and call it blasphemy to thus assume rights that belong to God only? But why is this any more blasphemous than to make laws forbidding those people to worship? But you will say this was never done to them; I grant it, but toleration implies a power to do it, ~~and~~

this was implied in the authority that hung the Quakers at Boston. It is very plain that God could not receive the worship of a Quaker in Boston after he was dead. It is true rulers have a right from God to take the life of their subjects for certain crimes. But there is no power delegated to man to take the life of man for worshipping God. This power therefore is *assumed*; and has been assumed by the rulers in Boston, by which they hung the Quakers. Had it not been for the interposition of the court of Great Britain, to whom they were then a colony, they would have proceeded to greater lengths in their murderous deeds. But the history of New-England records the horrid deed of our forefathers in as soft terms as truth would justify. And some priests have apologized for it, as well as they could, for they are ashamed to look back on the fruit of their system of state religion. The best apology that I have found is in a late work of Dr. Parish and Dr. Morse, entitled a Compendious History of New-England, in page 214. But this, though short and concise, is, notwithstanding, the most insipid nonsense that ever disgraced a history. They say for an apology:

"The author of the European Settlements in North America judiciously remarks, 'such is the manner of proceedings of religious parties towards each other, and in this respect the people of New-England were not worse than the rest of mankind; nor was their severity any just matter of reflection upon that mode of religion which they profess.'" (See Burk's History.)

This apology for hanging the Quakers may satisfy some very ignorant men and women. But it is by no means sufficient to satisfy men of sense. "Not worse than the rest of mankind." What if the Jews and Roman soldiers that crucified the Lord Jesus, and persecuted the apostles, were not worse than those that slew the prophets? Does this "afford

no just matter of reflection upon the mode of religion which they professed?" Religion and the mode of religion are two things in the minds of sensible men. Religion is one thing, and the mode or manner it is exercised is another. Now while we have no just matter of reflection upon religion, for any barbarous conduct of hypocrites, yet we have cause, and just cause of reflection upon the profession of those men whose fruit is tyranny and murder.

Of toleration, then, I say it is horrid blasphemy; I say horrid, because it shocks and frightens reason and sober sense; I do not say damnable blasphemy, because I believe that God is so good a judge that he will not condemn men for acts of insanity, or very blind ignorance. And it is possible that some of our forefathers were so ignorant, and so confused with a mad zeal for a party, that they see no evil in their conduct in whipping and hanging the Quakers, but verily thought they did God service; and as they had no malicious design against the life of a fellow-creature, it may not be considered as wilful murder, but only as manslaughter; and therefore not a damnable crime if repented of.

This apology I would offer for our forefathers, as being a just one; and because it is according to the Scripture mode, first to confess the truth of the crime, and second to acknowledge the mercy of God. As Paul said of himself, first, "and being exceeding mad against them, I persecuted them even unto strange cities;" and secondly he says, "but I obtained mercy, because I did ignorantly in unbelief." So our forefathers, being exceeding mad, persecuted the Quakers; but we have also hope in their case that God gave them repentance, because they did it ignorantly in unbelief.

But Dr. Parish and Dr. Morse, in their apology for them, leave them as bad as they found them, that is, not worse than the rest of mankind; and this apology being found in compendious history, we must sup-

pose it to be the best apology they could find in all history. But does such an apology make the principle good that led our forefathers to hang the Quakers? No: that is not a good principle that makes Christians as bad as the rest of mankind.

Simpson says, in his *Plea for Religion*, in page 142, Baltimore edition, "For much more than a thousand years the Christian world was a stranger to religious liberty. Toleration was unknown till about a century ago. The clergy have always been unfriendly to religious liberty; when the act of toleration was obtained in King William's time, great numbers of them were much against it; but both the name and thing are inconsistent with the very nature of the gospel of Christ; for have not I as much right to control you in your religious concerns as you have to control me? to talk of tolerating, implies an authority; he is a tyrant, a very pope, who pretends to any such thing. These matters will be better understood by-and-by. The whole Christian world lay in darkness upon this subject, for many ages. Dr. Owen was the first who wrote in favour of it, in the year 1648. Milton followed him about the year 1658, in his treatise of the civil power in ecclesiastical causes; and the immortal Locke succeeded with his golden treatise on toleration, in 1689. But notwithstanding these and many other works which have since been written on the same subject, much still remains to be done in this country. Though we have had the honour of being among the first of the nations which obtained a large portion of civil and religious freedom, others are now taking the lead of us on the right of conscience; and it does not appear that we ever can be a thoroughly united and happy people, till every good subject enjoys equal civil privileges, without any regard to religious sects and opinions. If a man be a peaceable, industrious, moral, and religious person, and an obedient *subject* to the civil government under which he lives,

let his religious views be what they may, he seems to have a just claim to the enjoyment of every office, privilege, and emolument of that government. And till this is in fact the case, there never can be a settled state of things; there will be an eternal enmity between the governing and the governed; an everlasting struggle for superiority. But when every member of society enjoys equal privileges with his fellow members, the bone of contention is removed, and there is nothing for which they should any longer be at enmity. Equal and impartial liberty, equal privileges and emoluments are, or should be, the birth-right of every member of civil society; and it would be the glory of any government to bestow upon its serious, religious, and moral-acting citizens, their right, without any regard to the sect or party to which they belong. Talents and integrity should be the *sine qua nons* to recommend any man to the notice of people in power; this would make us a united and happy people."

And in page 193, he says: "All national religions, whether Pagan, Jewish, Turkish or Christian, are national tyrannies. The last began with Constantine, the first Christian emperor, and continued to this day. And what pliable stuff we parsons are made of, has been tried in this country. When Henry the Eighth discarded the pope of Rome, and made himself pope in his place, the great body of bishops and clergy followed the example; very few comparatively suffered death for refusal. When Edward the Sixth rejected most of the remaining rubbish of popery, and became Protestant, almost all the bishops and clergy followed his example. When Mary afterward undid all that Edward had done, and introduced popery again, near 3000 were turned out of their livings, but not more than four or five hundred both of the clergy and laity suffered for refusal to join her. When Elizabeth rejected popery, the clergy very generally imitated her con-

duct. Not more than two hundred gave up their preferment. All these changes took place in the course of forty years; but whoever prevailed, papist or protestant, they were steady to their purpose of persecuting those who refused to comply with their tyrannical injunctions; nay, even Calvin persecuted Servetus unto death; and the gentle Melancthon approved of what Calvin had done. Cranmer was concerned in putting five or six persons to death for their religious opinions, and he himself was at last put to death by queen Mary for the same cause. A just retaliation! And what is worse, the laws of England in the close of the eighteenth century, contain bloody statutes in full force. Bloody laws, on account of religion, though of no force through the liberality of the times, ought to be repealed; but there is a higher reason which should influence the professors of an unpersecuting Master."

It is the principle therefore that I would condemn. Our forefathers were as wise and good as our present fathers; but having imbibed the principle of state religion, and assumed authority to dictate in matters of religious faith and worship, their acts were acts of a distempered mind, and it was a mercy to them and others that there was a power above them that did control them; so it is a mercy to our present fathers that the constitution and government of these United States are powers higher than the individual states, that thereby the mad zeal that has flamed in the days of persecution is kept down, so that none dare now to persecute as in former times. But alas! the principle is still nourished in the minds of many, which renders them very sour in spirit against other denominations, or a minority in a town, and very hypocritical or inconsistent in their dealing towards them, for some of them profess that all have equal rights, and no doubt they sincerely think so, but they are deceived; there are others *that know better*, therefore they are hypocrites in

professing the principle of equal rights, when they maintain the principle of a state establishment of religion. He may be a good man, but not fit to teach or govern, for he is too ignorant. The principle of toleration is calculated to deceive and make men ignorant; it is called by some liberty, and it is true that it is a kind of liberty, but it is not a liberty founded on justice and equal rights, but partakes of the justice of the honourable highway robber, who gives you liberty to pass on your way after you have surrendered a part or all your money to him; his justice to you is exercised on the principle of right he has assumed from an inordinate desire to serve himself, and he enforces on you the Scripture precept, to "give to him that asketh of you," as a duty you owe to God and him. Therefore, if you obey his command, well; if not, he will exhibit his power to force it from you, and prove the justice of his conduct by pleading that *might gives right*.

It is true one man has might or strength to kill another, but does this give him a right to kill him? No. So a majority have might over the minority, but does it give them a right to treat them with injustice? No. But that we should not confound civil and religious society together, we should do well to premise, that he who said, "it is not good for man to be alone," hereby ordained civil society; and when he said, "thou shalt worship the Lord thy God and him only shalt thou serve," he hereby ordained religious devotion, and made it the duty of each individual to worship God; but the mode of worship, the time and place have been ordained of God, and changed or disannulled.

No man therefore has any right from God to employ the power of an absolute monarch to reduce this people into the communion of any church whatever. Toleration therefore is an usurpation of power that is absurd and wicked, but though toleration implies powers that are absurd, and the exercise of them

discovers weakness and wickedness in the rulers, yet it has been a blessing to thousands to be tolerated, as a degree of liberty is better than no liberty. And whereas some rulers that were not drunk with a mad zeal for their party have tolerated so far, it must be acknowledged to be a great degree of liberty, and for which the humble followers of Jesus have expressed great thankfulness; but while we acknowledge with thankfulness a great degree of liberty, we ought not to justify a wickedness merely because it is not so great as some other; for while the zeal of the rulers abates for their party, and the degree of liberty cheers and animates us, the priests of the established order will imitate Demetrius the silversmith, and call together the workmen of the like occupation that made silver shrines for the goddess Diana. And after they are formed into institutions, civil, religious, and literary, with the co-operation of an educated ministry and a groaning press, a vigorous effort will be made to arouse the languid zeal of the rulers, and all those rulers that combine their influence with them will, in the confusion of the loud-sounding trump, know not for what end they are come together. And even now we see much confusion in their council in applying one hundred and forty-five thousand dollars to support literature and religion; a sum they never will obtain unless fraudulent measures are used: therefore we cannot view their real design to arise from a pure desire to promote religion; but to enlist religious people into their prejudices and strengthen their opposition to the general government, in case they reject their unjust petition for the money. They know or may easily know, that they have no just demand for the money they have appropriated, unless they are blind to the matters of fact. But this act, like many other mysterious acts, are all solved in the principle and zeal of church-and-state religion.

This monster (church and state) has been a curse

to the world. Some of its most distinguished supporters before Christ came were *Cain, Nimrod, Jeroboam, Ahab, Nebuchadnezzar, and Herod*. Since Christ and under the name of Christian, are *Constantine, the several popes, King Henry VIII.*, with all the *popish and protestant kings, and John Indicot*, and Priest Norton, of Boston, with other rulers in New-England. All those have been guilty of innocent blood, either directly or indirectly. They have grossly imposed upon the world, and insulted God, with an assumption of power to tolerate men to worship God. And because such men have not the knowledge of true religion, nor possess true faith in Christ; therefore they hide from most men their pride or *unlawful ambition*, by a zeal to prevent liberty of conscience, and exercising the power of an absolute monarch to reduce the people into the national church, while many of those who join do so only from motives of office, honour, or worldly gain. If civil rulers would leave the government of the church to its ministers, and only protect all denominations; and the ministers would direct and lead the worship of God, according to their light in the gospel, and know nothing among their people but Jesus Christ and him crucified, then the truth would have fair play; then would civil government shine in the light of virtue, and religion in the light of the gospel, men would profess religion for the sake of religion, and the enmity that now keeps religious denominations in sour disputes would be purged away. Envy, which stimulates to a rash or severe judging one another, would be laid aside, while our rulers, by an impartiality to all denominations, would, by a close attention to equal rights, rule in righteousness; all denominations would be defended and protected in their religious worship alike, none would disturb or interrupt with impunity, and the example of the rulers would soon work a reformation of manners, while the pure eloquence of love in ministers and professing Christians would

soon work a reformation of morals, and by the ing of God the time will soon come when I shall have need to "say to his neighbour, know the Lord? for all shall know him from the greatest even to the least." Until this shall be realized, let us set our hearts and faces against the principle which gives the civil rulers a power to establish a nomination of religion as a religion of the state in the fear of God and with a single eye to his promote the principle of liberty ordained in the Constitution of the United States, thereby Christ of the different denominations may live together in unity. Peace and concord will prevail among all circles, civil, religious, and literary. I need not say to you that in doing this, you will solemnly defend the combinations spoken of in the address for the purpose of forming the state of the Congregation Society. And in future, when you vote for rulers of the state, be careful not to vote for such as would be sent to such combinations, lest you be a partaker in other men's sins. For your better judgment, I teach you that the principle of state establishment of religion, stated by Mr. Paley, and supported by all legislative bodies that make laws of ecclesiastical establishments, demonstrates such legislatures to be enemies to that liberty of equal rights ordained in the Constitution of the United States.

Behold the combining institutions, religious and literary, with what zeal and subtlety do they work? The missionaries begging money and the sympathy of the people, by declaring what a falsehood, viz. that there are five millions in a population in our land of eight millions "that are destitute of the means of grace." How many gentlemen are now at Andover partly on the charity of the people? And how many wholly support the charity? What begging of the legislature to give them money, insomuch that they cannot keep it in the treasury, and have expressed a fear that

hundred and forty-five thousand dollars should come into the treasury, they could not keep it there. They have no cause of fear from the Methodists, or Baptists, or Episcopalians, for they have not asked for any of the money, while the Charitable Society are crying, like the daughters of the horse-leech, give, give, and are never satisfied. How great their zeal for money! How great their subtlety to propagate their contradictory doctrines! While they pretend to believe man to be a moral agent, they insinuate "that God *moves, excites, and stirs* up man to do that which is sinful, and puts sin into the heart by a *positive, creative influence*." And thus (as the poet says)

Perverse mankind whose minds, created free,
Charge all their woes on absolute decree;
All to the dooming gods their guilt translate,
And follies are miscall'd the crimes of fate.

To preach that God has decreed whatsoever comes to pass, and that the number of the elect were so unalterably fixed from eternity that none of them can be lost, nor one more added to their number by any means, supersedes the necessity of any preaching. But this doctrine is contained in the Saybrook Platform, and sometimes preached by the ministers of that order.

A minister, one Sabbath, was preaching this doctrine, and when he came to his application, he said, "My brethren, this doctrine does not concern you, for you do not understand it. It is a great mystery." After meeting, one gentleman said, "This is a hard case, that we must pay a minister ten or twelve dollars per week to preach to us what does not concern us." Yea, verily, this is a hard case; but let us hope that this delusion about decrees will soon be done away. May God, of his infinite mercy, bless us all with a right understanding of his equal ways with men.

With sentiments of love, I am,

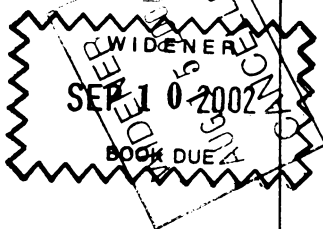
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